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SCHOOL OF MISSION AND THEOLOGY

THE HOLY SPIRIT AND THE WORK OF THE HOLY SPIRIT

A COMPERATIVE STUDY OF THE PNEUMATOLOGY OF CLARK PINNOCK AND
THE PNEUMATOLOGY OF AMOS YONG

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BY

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To

My Beloved Parents

Dawt Lian Hakha (Sang Hlei) & Tha Caan Hakha

My Siblings

Ram Thawng Lian Hakha

Ngun Tin Tial Hakha

Bawi Khen Sung Hakha

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CHAPTER ONE

INTRODUCTION

1.1 Research Background

In the 21st century, the Pentecostal/charismatic movement is the most growing movement in Christianity and it became the largest single category in Protestantism.¹ While other denominations and churches are losing their members, the Pentecostal/charismatic movement is rapidly growing, especially in developing countries. In addition, this charismatic movement is surely influencing many different churches/traditions and amongst these churches is the Baptist church. For instance, based on my experiences, Baptist churches used to have their own liturgies, but recently they have begun to use contemporary worship styles in their services, which are developed by the Pentecostal/charismatic movement. In Norway, there are around 2000 Chin people found in different parts of the country who belong to 18 denominations.² The majority are members of Baptist Union in Norway and they have a Baptist background in their homeland. However, if you attend their services, you will not notice any differences in comparison to the services in a Pentecostal/charismatic denomination.

1.1.1 Chin People and Their Religious Context

Among the Chin people in Norway (including me), religion plays a very significant role in our lives. We are very much interested in the works of the Holy Spirit when it comes to our spiritual life. We constantly have discussions and argue amongst ourselves about it because we have different understandings. These discussions and debates on spirituality and religion are very close to our hearts, even the uneducated persons are not afraid of arguing against a pastor or a scholar over it. This reflects that the Chin people are religious and that we actively participate in religious matters. This is also reflected in our church attendance whereby at least 95 percent of the members attend the church service every Sunday.

¹ Veli-Matti Karkkainen, *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives* (Downers Grove: InterVarsity Press, 2002), 69.

² NCCYF (Norway Chin Christian Youth Federation), "Members," available at <http://www.nccyf.net/our-members.html>; site accessed 08 January 2018.

There may be varying reasons why the Chin people are very religious. From my point of view, I believe it is because we are young Christians in comparison to other Christian traditions. We have been introduced to Christianity for not more than one hundred years ago. The very first Chins who converted to Christianity were Thuam Hang and Pau Suan and their wives, who were baptized by an American Baptist missionary E. H. East in 1905.³ For instance, if we look at Norway, it has been a Christian country for more than one thousand years, and now only around 7 percent of its population often go to the Church.⁴

1.1.2 Differences in Understanding

In the Pentecostal/charismatic movement, healings, prophesying and speaking in tongues are common practices, and they are significant for the movement. In contrast, these practices are normally avoided in the Baptist tradition. In the Baptist tradition, the fruits of the Spirit (love, peace, kindness, goodness, faithfulness, gentleness, self-control, and so on – Gal. 5:22-23) have been more important than the gifts of the Spirit. On the one hand, by focusing on the gifts of the Holy Spirit, the Pentecostals may appear like understanding the Holy Spirit as a power not as a person. It seems to me that the Holy Spirit only becomes as just a motive; a means to do something for the servants and ends in their actions. The features of only focusing on gifts lead to building the servant himself, which contradicts the Bible teachings. Biblical features of the gifts are meant to build the body of the Christ, the church. On the other hand, by focusing on the fruits of the Spirit, the Baptists may be resembled to devalue the works of the Spirit in general. For instance, it is impossible for some of the Baptist churches to believe in acts of healings and miracles. Therefore, I believe that both the Chin Baptist churches and the Chin Pentecostal churches need to consider the Holy Spirit more as both person and power.

³ Samuel Ngun Ling, *Christianity through Our Neighbor's Eyes: Rethinking the 200 Years Old American Baptist Missions in Myanmar* (Yangon, Myanmar Institute of Theology: Judson Research Center, 2014), 38.

⁴ Ida Maria Høeg, "Religiøs Trædering." in *"Religion i dagens Norge: Mellom Sekularisering og Sakralisering!"* (Edited by Pål Ketil Botvar og Ulla Schmidt. Oslo: Universitetsforlaget, 2010), 181-195, 185.

1.2 Issues

How the Holy Spirit works in the world, in different religions, in different churches, and in my personal life has been a big question for me, since my childhood, and I think that it will always be a big question for me in my future, too. In addition, I am now somehow in between two different denominations, which are the Baptist Church and the Pentecostal Church. It is difficult for me to know which doctrine is more biblical and accurate than the other, concerning the doctrine of the works of the Holy Spirit. However, it is only natural that their doctrine should be (is) different because they are not from the same theological background. On the one hand, the theological background of Baptists is initially Calvinistic.⁵ However, by 1800 this older tradition was beginning to be replaced by evangelicalism.⁶ Thus, the heart of this tradition is preaching the gospel of Jesus, personal conversion experiences, Scripture as the sole basis for faith, believer's baptism, ... etc.

In contrast, the theological background of Pentecostals is rooted in the nineteenth-century Wesleyan-Holiness heritage.⁷ Through Wesley and his teachings, the Pentecostals stress on holiness, sanctification which is sometimes called "second blessing," baptism in the Holy Spirit ... etc. In addition, regarding pneumatology, they have different understanding. For instance, while the modern Baptists simply see Baptism in the Spirit as another term for regeneration/conversion, the Pentecostals attribute miraculous signs such as; speaking in tongues, healings, ... etc. to Baptism in the Holy Spirit.⁸ This short presentation of the backgrounds reflects clearly that Baptist Church and Pentecostal Church are of different traditions, which originate from a different theological background. Through this research, my aim is, therefore, to try to investigate the differences and similarities by looking at two representative theologians from the traditions. I think both Clark Pinnock and Amos Yong are good representatives of the traditions.

⁵ William Henry Brackney, *The Baptists* (Westport: Green Word Press, 1988), 60.

⁶ Winthrop S. Hudson, "Baptist." *Encyclopædia Britannica*. Encyclopædia Britannica, Inc.: 2017-2018.

⁷ Veli-Matti Karkkainen, *Toward A Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission* (Lanham: University Press of America, 200), 57. (Ed. Amos Yong).

⁸ David P. Scaer, *Confessional Lutheran Dogmatics: Baptism* (St. Louis, Missouri: The Luther Academy, 1999), 108. (ed. John Stephenson)

Research Question

The main question I wish to address in this thesis is as follows:

Do we find the traditional differences? If not, could that help Baptists and Pentecostals to understand each other better?

1.3 Research Methods

In order to investigate my research question, I will use, as I indicated above, the Pneumatology of two different leading contemporary theologians from Pentecostal/charismatic movement and Baptist background. As I want more hypostatic pneumatology, which helps in realizing the Holy Spirit as a person and as gifts giver, I choose Clark Pinnock and Amos Young. I chose Clark Pinnock (1937-2010) because he is the leading pneumatological theologian from the Baptist background. His primary pneumatological work, *Flame of Love: A Theology of the Holy Spirit* discusses the main systematic topics, such as the Trinity, revelation, creation, salvation, and the church, from an explicit pneumatological perspective. From the Pentecostal/charismatic movement, I choose Amos Yong (1965-current), because he also is one of the leading pneumatological theologians from Pentecostal/charismatic theologians. His main pneumatological work *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* also discuss the main systematic topics, such as creation, salvation, Trinity, and the church, from a Pentecostal/charismatic perspective.

Their books both discuss the same systematic topics on the works/roles of the Holy Spirit, and thus, it will be very interesting to see their differences and sameness. On the one hand, I will read their works critically, as a scholarly reader. On the other hand, I will read their works with the eyes of an ordinary Chin reader. By studying and comparing these two theologians, I believe that both the Chin Baptist churches and the Chin Pentecostal churches will have more understanding of the Holy Spirit as both person and power.

1.4 Research Sources

This thesis will draw from two different kinds of sources, namely “primary sources” and “secondary sources”. The primary sources are the works (books, articles) of Clark Pinnock

and Amos Yong. However, as mentioned earlier, I will mainly use *Flame of Love: A Theology of the Holy Spirit* (Pinnock) and *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Yong) for the primary sources, in addition to their other works. The secondary sources are books, articles, thesis, lexicons, dictionaries, encyclopedias and different translations of the Bible, which are related to the two theologians and their works.

1.4.1 Clark Pinnock

Clark Pinnock (1937-2010) was a Canadian Baptist theologian.⁹ As a child, he was raised up in a liberal Baptist church in Toronto but became a good Christian in 1949 through the influence of his grandmother.¹⁰ He himself said, “I was raised in a liberal Baptist church. It had forgotten both the truth and the reality of God pretty much. It was a bore. Fortunately, I had a Bible-believing grandma and a like-minded Sunday School teacher at the church who led me to know Christ.”¹¹ He received his first degree from the University of Toronto. Then he continued his studies at Manchester University and received his Ph.D. on Pauline pneumatology under the guidance of F.F. Bruce in 1963.

The early Pinnock was generally very interested in defending the Bible and evangelism. He wanted to defend the infallibility of the Bible. He also tried to promote the success of evangelism by defending the evangelical message from unbelieving skepticism and Christian synergism, which argued that salvation is a cooperation between divine grace and human freedom.¹² He did not believe in Christian synergism, because Calvinism influenced him.¹³ Through his first books, *A Defense of Biblical Infallibility* (1967), *Set Forth Your Case: studies in Christian apologetics* (1968), *Biblical Revelation: The Foundation of Christian Theology* (1971), we can understand his piety for the words of God and evangelism. In his later years, he was somehow “converted” again. He somehow, now, did believe in Christian synergism and took a step away from the Calvinist view of the Bible, including the

⁹ Daniel Strange, “Clark H. Pinnock: The Evolution of an Evangelical Maverick,” *The Evangelical Quarterly* 71:4 (1999): 311-326, 311.

¹⁰ Ibid., 312.

¹¹ Robert M. Price, “Clark H. Pinnock: Conservative and Contemporary,” *The Evangelical Quarterly* 88:2 (1988): 157-183, 158.

¹² Ibid., 158.

¹³ Ibid., 159.

view on salvation.¹⁴ This second “conversion” is visibly seen through his later books, *The Openness of God* (1994), *Flame of Love: A Theology of the Holy Spirit* (1996), *Three Keys To Spiritual Renewal* (1998). For example, in his book *The Openness of God*, Pinnock makes a claim saying, “Rather than deciding the future all by himself, God made creatures with the capacity to surprise and delight him”.¹⁵ Concerning the doctrine of the Holy Spirit (pneumatology), he did not write much about it in his early years, but he wrote more about it in his later. Therefore, for the purpose of this thesis, I will only use the works of the “later Pinnock.”

1.4.2 Amos Yong

Amos Yong (b. 1965) is an Asian-American Pentecostal theologian. He was born in Malaysia but moved to the United States when he was ten years old.¹⁶ His parents, Reverend and Mrs. Joseph Yong converted to Christianity from Theravadan Buddhism and became pastors in Assemblies of God. Shortly after they emigrated to the United States of America from Malaysia, Yong had a conversation with his parents and asked them, “So, what is our culture? Chinese? Malaysian? American?” They answered, “None of the above; we’re Christians.” He asked them again, “So, we’re just Christians? We don’t belong to any culture?” They answered him, “Well, we’re Christians, and we belong to the Christian culture”.¹⁷ This short conversation shows that Yong was raised up by a good Christians parents.

Yong received his BA degree from Bethany College of the Assemblies of God in 1987, his master’s degrees from Western Evangelical Seminary (1993) and Portland State University (1995). In 1999, he received his Ph.D. from Boston University in religion and theology under the guidance of Robert Neville.¹⁸ After earning his Ph.D., he published more than 15 books. His works are mostly about the Spirit and the works of the Spirit in the world. Since I want his view and understanding of Pentecostal pneumatology, I only chose his works which are related to it. In my thesis, therefore, I chose *The Spirit Poured Out on All Flesh*:

¹⁴ Ibid., 168.

¹⁵ Clark Pinnock, “Systematic Theology” *In the Openness of God* (Downers Grove, IL: InterVarsity Press, 1994), 125.

¹⁶ Hye Jin Lee, “Alum Profile: Amos Yong, Ph.D. 1999,” BU: School of Theology, Center for Global Christianity & Mission; available at <https://www.bu.edu/cgcm/2013/02/07/alum-profile-amos-yong-ph-d-1999/>; site accessed 10 January 2018.

¹⁷ Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids: Baker Academic, 2003), 9.

¹⁸ Hye Jin Lee, «Amos Yong, Ph.D. 1999.”

Pentecostalism and the Possibility of Global Theology (2005) as my main source. In addition, I will also look into his other work such as *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (2003), *Spirit of Love: A Trinitarian Theology of Grace* (2012) and *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (2002). He has been serving as pastor and professor in different institutions such as; Bethany College of the Assemblies of God, Regent University School of Divinity, and Fuller Theological Seminary.¹⁹

1.4.3 Flame of Love: A Theology of the Holy Spirit

Since this thesis is based mainly on two books, I will provide an overview of these books to help the reader to understand the themes better.

In his book, Clark Pinnock tried to defend the Holy Spirit as equal to the Father and the Son in different ways. The structure of the book looks like this:

- 1) Spirit & Trinity
- 2) Spirit in Creation
- 3) Spirit & Christology
- 4) Spirit & Church
- 5) Spirit & Union
- 6) Spirit & Universality
- 7) Spirit & Truth

In the first chapter, Pinnock starts by speaking about “Social Trinity” which means that “there are three Persons who are subjects of the divine experiences”.²⁰ This seems to be the foundation for his pneumatology. Then, in chapter two, he writes about the works of the Spirit in creation. The rest of the book is actually just a deeper study and enrichment of what he has pointed out in the first chapter but now in a different order and ways.

¹⁹ Fuller Theological Seminary, “Amos Yong,” available at <http://fuller.edu/academics/faculty/faculty-profiles/yong,-amos/>; site accessed 10 January 2018.

²⁰ Clark Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity Press, 1996), 35.

1.4.4 The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology

In this book, Yong as a Pentecostal writes about pneumatology in a very deep and wide manner from the perspective of Pentecostalism. Even though he says, “this volume presents only my one Pentecostal perspective,”²¹ his book challenges every Christian denomination in different ways. The structure of his book is like this:

- 1) Introduction: *Emerging Global Issues for Pentecostalism and Christian Theology*
- 2) “Pour Out upon All Flesh”: *Salvation, the Spirit, and World Pentecostalism*
- 3) “And You Shall Receive the Gift of the Holy Spirit”: *Toward a Pneumatological Soteriology*
- 4) The Acts of the Apostles and of the Holy Spirit: *Toward a Pneumatological Ecclesiology*
- 5) “From Every Nation Under Heaven”: *The Ecumenical Potential of Pentecostalism for World Theology*
- 6) Oneness and Trinity: *Identity, Plurality, and World Theology*
- 7) The Holy Spirit and the Spirits: *Public Theology, the Religions, and the Identity of the Spirit*
- 8) The Heavens Above and the Earth Below: *Toward a Pneumatological Theology of Creation*

The book begins with an introduction where Yong presents Pentecostalism; the diversity of the movement, the history of the movement, the reality and fact of the movement and so on. In chapter 2, the author continues to write about the first theme more deeply and gives a survey of the rise of the movement in the world by means of case studies from Latin America, Asia and Africa. Chapter 3 is followed by the study of pneumatological soteriology; how the Spirit works in salvation. And the rest of the chapters are a deeper and wider study of the works of the Spirit in the Church, in the world generally, in different religions and with the creation.

²¹ Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids: Baker Academic, 2005), 9.

1.5 Research Plan

This research paper consists of eight chapters that will attain the following purposes. Chapter one which is the introduction deals with introductory matters, such as the research background, the issues, the research methods, the sources, and the research plan. The other chapters deal with theoretical considerations, and they are like this:

Chapter 2 – The Identity of the Holy Spirit?

Chapter 3 – What was/is the role of the Holy Spirit in creation?

Chapter 4 – What is the role of the Holy Spirit in salvation?

Chapter 5 – What does the Holy Spirit do in baptism/s?

Chapter 6 – Are the gifts of the Holy Spirit such as Speaking in tongues and healings available today? And why?

Chapter 7 – How does the Holy Spirit work in and through the church?

These are all the questions that I am going to discuss and answer them chapter by chapter in the thesis. Then the final chapter, chapter eight, will be the concluding chapter.

CHAPTER TWO

What is the Identity/Role of the Spirit in Trinity?

Foreword

In the previous chapter, I mentioned that I am going to write about the identity/role of the Holy Spirit in the Trinity in this chapter. The purpose of starting with the introduction of the Holy Spirit is because I believe that it is necessary to understand who the Holy Spirit is first before we speak about His works in the world to humanity. I will explore if there are any differences or similarities in the way the Baptist, Clark Pinnock and the Pentecostal, Amos Yong understand this identity/role of the Holy Spirit in the Trinity. For instance, I raise questions such as do they both agree that the Holy Spirit is not just God's presence or power, but that He is a Person in the Trinity? If yes, what are the differences/sameness between them? First, I will start by Pinnock's pneumatology followed by Yong's pneumatology, and then discuss how and why they have a different or similar understanding of the identity/role of the Holy Spirit in the Trinity.

2.1 Clark Pinnock

2.1.1 The Neglected Person

At the beginning of his book *Flame of Love: A Theology of the Holy Spirit*, in the introduction, Clark Pinnock writes about how the Holy Spirit has been neglected and subordinated in Western traditions. He says that neglecting the Holy Spirit has been less of a problem in Orthodoxy than in Western traditions and that both Catholic and Protestant traditions have diminished the place of the Spirit.²² Also in the creeds, references to the Holy Spirit are more brief and occasional than the other members of the Trinity. Pinnock even uses the word "perfunctory" to argue how the Holy Spirit had been neglected in the creeds. Pinnock further supports this argument by asserting, "Our language is often revealing – the Spirit is a third person in a third place."²³ What Pinnock tries to say is that in Western traditions, the Spirit only is tended to be confined to the institutional church, and that He is

²² Pinnock, *Flame of Love*, 10.

²³ *Ibid.*, 10.

only seen as the power of salvation.²⁴ It means that people only see the works of the Spirit in church and in the doctrine of salvation.

Of course, Pinnock does not agree with all these affirmations. According to him, the Spirit is equal to the Father and the Son, and that His works are not only seen in the church and salvation, but also in creation and in the universe.²⁵ Pinnock admits as other theologians that to explain the relation between the persons in the Trinity is not an easy topic.²⁶ Many had/have ideas, opinions and beliefs about it, but no one had/has claimed that they had/have solved the mystery. There is actually an aphorism about it, which says, “Try to explain the Trinity and you’ll lose your mind; try to deny it and you’ll lose your soul”.²⁷ Thus, Pinnock tries to explain the mystery of the Trinity and the identity or the role of the Holy Spirit in the Trinity, according to his understanding. In his explanations, he uses many expressions such as; “God as Spirit”, “the bond of love”, “Spirit as giver of life”, “social Trinity” and so on. These expressions will show the identity of the Holy Spirit in the Trinity. And I will explain in detail what he means by these expressions.

2.1.2 God as Spirit

First of all, I want to mention about his expression on “God as Spirit”. In the Bible, the word “spirit” is used in different ways. For instances, we can talk about “human spirit” (Eccles. 3:21, Acts 7:59, James 2:29) and “evil spirit” (Luke 11:24, Matt. 12:43). However, Pinnock here spoke about whether God is spirit or has a Spirit. His answer was not an either-or but a both-and.²⁸ In the Scripture, there are both texts which say God is spirit and that God has Spirit. Pinnock compared it with “the wisdom of God”. The term “wisdom”, used in the Bible symbolizes both the power of God to order the world (Prov. 1:20) and the Word which became flesh (1 Cor. 1:30).

²⁴ Ibid., 11.

²⁵ Ibid., 11.

²⁶ Ibid., 22.

²⁷ Ibid., 22.

²⁸ Ibid., 24.

Concerning “God as spirit”, Jesus clearly states that “God is spirit” (John 4:24). How we understand and interpret this verse can be different. For Pinnock also, “this kind of usage is rare”.²⁹ What does Jesus mean by saying “God is spirit”? According to Pinnock, what Jesus wanted to claim is that God is not immaterial.³⁰ It means that God is like a powerful wind, which no one can control. Also, that God is not like a vulnerable creature, not like human beings and ghostly, but that He is the power of creation, who gives life to the dead and call into being things that were not (Rom 4:17).³¹ So, Spirit in this term refers to the Godhead, of which there are three persons; the Father, the Son and the Spirit. In other words, all Persons are spirit. Because of this, Pinnock asserts, “God has Spirit in a trinitarian sense”.³² He, therefore, claims that Spirit both associates to the essence of God and to the Holy Spirit, who is the third Person of the Trinity.³³

2.1.3 The Spirit in the Trinity

One may ask, how do we know about the relation between the three Persons of the Trinity? More precisely, how do we know about the Trinity? According to Pinnock, we know it from revelation in history, and not from philosophy.³⁴ He undoubtedly writes, “The doctrine of the Trinity is the product of reflection on God’s activity in history and is the explanation of what happened”.³⁵ In other words, he refers to Them “the economic Trinity” (God in history).³⁶ God, who is Father, Son and Spirit is revealed in human history. And through “the economic Trinity,” we can know that the Holy Spirit, who is a third Person is distinct from Father and Son. In the New Testament, Spirit is richly presented in personal ways, as one who speaks, mediate, teaches, helps and so on.³⁷ Spirit is regarded, therefore, as a Person like the Father and the Son.

To explain the relation between the Persons in the Trinity, Clark Pinnock also uses the expression “social Trinity”. This implies that there is one God, but that God manifests in three

²⁹ Ibid., 24.

³⁰ Ibid., 24.

³¹ Ibid., 25.

³² Ibid., 26.

³³ Ibid., 32.

³⁴ Ibid., 32.

³⁵ Ibid., 26.

³⁶ Ibid., 32.

³⁷ Ibid., 28.

Persons and they are distinct from each other.³⁸ “Social Trinity” can be easily interpreted in a wrong way. Because of the distinction between the Persons in the Trinity, it is very easy to maintain that it intends tritheism, which means there are three powerful entities. Pinnock avoids tritheism and makes clear that “the Trinity is a society of persons united by a common divinity”.³⁹ Consequently, the Spirit is more than the spirit of the Father and the Son, and indeed more than the presence of God. The Spirit is a Person, who has a fellowship with the other Persons of the Trinity, who is equal, but distinct from, Father and Son. In the New Testament, the Gospel of John, He is called the Paraclete, helper, teacher, agent, and friend.

2.1.4 The Spirit as “the bond of love”

In addition, Pinnock also describes the Spirit as “the bond of love”. This identifies the Spirit explicitly from the Father and the Son. He writes that the Spirit is the love that binds the Father and the Son.⁴⁰ Originally, this idea of the Spirit as “the bond of love” comes from Augustine. He has already noted this and associated the Spirit to the relationship of Father and Son. Since Augustine, theologians have even named the Spirit “the bond of love”.⁴¹ Frequently, in the Scripture, Spirit is associated with communion, joy and love.

The Spirit is not only “the bond of love” in the Trinity, but He also brings people together in fellowship (2 Cor. 13:13). Pinnock explains this further by saying, “Spirit brings persons together in heaven and on earth, being both the medium of the communion of Jesus with the Father and the medium of our communion with brothers and sisters”.⁴² He delights to bring back fallen humanity into union with God.

Pinnock argues that the Spirit is not just a bond or a binder between the Father and the Son. He writes, “Spirit bonds the Trinity by being the witness to the love of the Father and Son, by entering into it and fostering it, and by communicating its warmth to creatures”.⁴³ Therefore, in the Trinity, there are three subjects in communion. They happily share life together.

³⁸ Ibid., 35.

³⁹ Ibid., 35.

⁴⁰ Ibid., 37.

⁴¹ Ibid., 38.

⁴² Ibid., 39.

⁴³ Ibid., 40.

2.2 Amos Yong

2.2.1 Classical Pentecostalism

In his book *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*, Amos Yong writes that classical Pentecostalism generally has kept the traditional doctrine of the Trinity as their own doctrine. Orthodox trinitarianism, which is traditional doctrine on the Trinity, holds that there are three persons in the Godhead who are distinct to each other and exist coequally and coeternally, but neither three gods on the one side, nor three parts of God on the other. Yong clarifies this doctrine in three distinct positions: “1) There is one God and one only. 2) This God exists eternally in three distinct persons; the Father, the Son and the Holy Spirit. 3) These three are equal in every divine perfection.”⁴⁴ This is the doctrine, held and believed by most of the Pentecostals.

2.2.2 Oneness Pentecostals on God

Nonetheless, there are some other Pentecostals who have another attitude and different understanding of the Godhead. They are called Oneness Pentecostals and their denomination is called United Pentecostal Church. In contrast to trinitarians Pentecostals, their doctrine of God can be summarized in two parts; “1) There is one God with no distinction of persons; 2) Jesus Christ is the fullness of the Godhead incarnate.”⁴⁵ Their view is supported by Bible verses are such as John 14:10, where Jesus says, “I am in the Father and the Father is in me,” Deut. 6:4 where it says, “but God is one.” For them, it is impossible to believe that the Son, Jesus, preexisted as a separate person from the Father. In contrast, Jesus is “the fullness of the Godhead,” meaning that Jesus is both the Father, the Son and the Holy Spirit. Yong mentions that according to the belief of Oneness Pentecostals, “God is manifest first as Father-Creator, then so Son-Redeemer, and now as Spirit-Baptizer.”⁴⁶ Here, their belief is much like the 2nd and 3rd century modalists; such as Noetus, Praxeas, Theodotus, and Sabellius, who were later figured as heretics by Nicene orthodoxy. Indeed, before Nicene, theologians, such as Tertullian had already condemned these modalists’ theology. It was, in fact, Tertullian, who invented the word “Trinity” (Trinitas).⁴⁷ For the Oneness Pentecostals, who are regarded as

⁴⁴ Yong, *The Spirit Poured Out on All Flesh*, 207.

⁴⁵ Ibid., 205.

⁴⁶ Ibid., 210.

⁴⁷ Alister. McGrath, *Christian Theology: An Introduction* (Oxford: Wiley Blackwell, 2011), 239. (Fifth Edition).

ancient champions of Oneness, regard trinitarian theologians, such as Justin Martyr, Tertullian, Origen, Athanasius and the Cappadocians as the corrupters of the biblical faith.⁴⁸

For Amos Yong, Oneness Pentecostalism is somehow important in many ways. First, it reminds the trinitarians that Christianity is a monotheistic religion. Second, their Jesus-centered belief defends the divinity of the historical Jesus.⁴⁹ Third, it creates, unexpectedly, a bridge between Christians and Jews, and Christians and Muslims, since it believes in monotheism.⁵⁰

2.2.3 Trinitarian Pentecostals on God

If we go back to trinitarian Pentecostals, Yong does mention much more about their theologies on the identity/rule of the Holy Spirit in the Trinity. As mentioned earlier, trinitarian Pentecostals have been following the tradition (the creeds) as other Christian denominations, when it comes to the doctrine of the Trinity. However, they do not follow the creeds altogether, but selectively. For example, they reject or neglect the Christological doctrine of the *theotokos*, which regards Mary, the mother of Jesus, as the “mother of God”.⁵¹ Yong does not mention much about why the trinitarian Pentecostals reject the doctrine of *theotokos*, but he says that they only retain the doctrines that are biblical. It means that the doctrine of *theotokos* is not supported by the Scripture, according to trinitarian Pentecostals.⁵²

Similar to Clark Pinnock, Amos Yong also uses the expression “economic Trinity” for explaining the relations between the persons in the Trinity. He points out that trinitarian Pentecostals believe in the “economic Trinity” based on revelation.⁵³ However, Yong’s understanding seems to be different from Pinnock. Yong writes about two theologians and their theologies on “the economic Trinity,” they are Vladimir Lossky and Karl Barth. According to Lossky, God is one *ousia* (essence) in three hypostases (subsistences, or persons).⁵⁴ Yet, his notion is that the three persons in the Trinity are not individuals, but “that are part of and divide their species”.⁵⁵ They are, in fact, infinitely united and different.

⁴⁸ Yong, *The Spirit Poured Out on All Flesh*, 213.

⁴⁹ *Ibid.*, 227.

⁵⁰ *Ibid.*, 228.

⁵¹ *Ibid.*, 211.

⁵² *Ibid.*, 212.

⁵³ *Ibid.*, 213.

⁵⁴ *Ibid.*, 214.

⁵⁵ *Ibid.*, 215.

Lossky, for example, differentiates the work of the Holy Spirit to the work of Christ and claims that “the work of Christ concerns human nature which He recapitulates in His hypostasis. The work of the Holy Spirit, on the other hand, concerns persons, being applied to each one singly.”⁵⁶ In other words, while Jesus collectively confers the Spirit on human nature, the Holy Spirit infills individuals personally. In this way, the Holy Spirit enables each one to realize his/her personhood as created in the image of God.

Regarding Karl Barth, his trinitarian theology is, in a way, close to that of Lossky, but not the same. While Lossky uses the word “persons” to define the Trinity, Barth prefers to use the word “modes of being,” instead of “persons.” His theology here is constructed based on the trinitarian self-revelation of God to the world, in order to reconcile the fallen humanity to Himself. In his words, “The one who reveals himself (the Father) as himself (the Son) is identical with the effects, purpose, and meaning of this self-revelation to others (the Spirit).”⁵⁷ It makes his theology on the Trinity, very close to the modalists. Concerning the Holy Spirit, Barth asserts, “the Holy Spirit could not possibly be regarded as the third “person” ... He is a third mode of being of the one divine Subject of the Lord.”⁵⁸ These words of Barth demonstrate that his theology on the Trinity is against “social Trinity.” His theology seems to be the same doctrine as that of oneness Pentecostals. Still, they are not the same, according to Yong. For instance, Yong asserts that Barth affirms unambiguously what Oneness Pentecostals denies; eternal preexistence of Christ as the Son of God.⁵⁹ Yong argues that the same mystery applies to the Holy Spirit, and that Barth defends the “Filioque,” which means that the Holy Spirit proceeds both from the Father and the Son. Yet, according to Barth the “Filioque” does not signify a double procession (both the Father and the Son), but “a common origin of the Spirit that preserves the oneness of Father and Son not in two persons but in two modes of existence.”⁶⁰

⁵⁶ Ibid., 216.

⁵⁷ Ibid., 217.

⁵⁸ Eugene F. Rogers JR. *After the Spirit: A Constructive Pneumatology from Resources outside the Modern West*. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2005), 22.

⁵⁹ Yong, *The Spirit Poured Out on All Flesh*, 219.

⁶⁰ Ibid., 219.

2.2.4 The Spirit as “Love” and “Gift”

In his other book *Spirit of Love: A Trinitarian Theology of Grace*, Amos Yong writes more about the identity/role of the Holy Spirit. Firstly, he shares with Augustine’s and Aquinas’s idea and addresses that the Holy Spirit is love. In Augustine words, he said, “the love which is from God and is God is distinctively the Holy Spirit.”⁶¹ Yong does also believe that the Holy Spirit should be called Love, because the Father and the Son love each other and us, through the Holy Spirit.⁶² In addition, not only is the Holy Spirit called “Love”, but also He is called “the gift of God”.⁶³ Yong asserts that this can be understood in at least four senses; first, as the eternal Gift of the Father to the Son, second, as the Gift of the Father through the Son to the world, third, as the Holy Spirit’s self-giving to the Father and the Son, fourth, as to the world, that we see in salvation history.⁶⁴ Yong puts the relation between the Spirit as “love” and “Gift” in a beautiful way. He writes, “The Spirit who is Love is also the Spirit who is Gift.”⁶⁵

2.3 Discussion

2.3.1 “Unity” or “Diversity” in the Trinity

In their books, both Pinnock and Yong mentioned about “Social Trinity”, but it does not mean that they agree on each other. In contrast, while Pinnock is for “Social Trinity”, Yong is somehow against it. On the one hand, in his book *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, Yong writes that “my own intuitions make me suspicious of the slippery slope between social trinitarianism and tri-theism.”⁶⁶ For Yong, to differentiate God in three persons is in one way or another to believe in tri-theism. On the other hand, Pinnock is against theologians, such as Augustine, Karl Barth, Karl Rahner, and Hans Kung, concerning their theologies on Trinity, because their theologies elevate unity

⁶¹ Amos Yong, *Spirit of Love: A Trinitarian Theology of Grace* (Waco: Baylor University Press, 2012), 7.

⁶² Ibid., 9.

⁶³ Ibid., 8.

⁶⁴ Ibid., 10.

⁶⁵ Ibid., 19.

⁶⁶ Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Eugene, OR: Wipf & Stock Pub, 2006), 80.

instead of diversity or plurality in God, which sounds modalistic and even unitarian, according to him.⁶⁷

At this point, it is important to mention something about Oneness Pentecostal theology on God. As said earlier, they believe in one indivisible God, that there is only one person in God. One may ask, how do they explain the “immanent/economic Trinity”? In short, we can say that they do not believe in the economic Trinity. For instance, concerning Jesus, they believe that God manifested Himself in flesh in the person of Jesus Christ. Concerning the Holy Spirit, they called God the Holy Spirit, which emphasizes His activity in the lives of mankind.⁶⁸ According to Yong, Pentecostal theology cannot proceed, if Oneness Pentecostal theology does not exist, implying that trinitarian Pentecostals and Oneness Pentecostals have common when it comes to the doctrine of God. Both these doctrines agree, for example, that the experience of the Holy Spirit indicates “God for us” rather than God in Godself. Further, according to Yong, “both theologies are confessionally Jesus-centered and experientially Spirit-oriented.”⁶⁹ We see here that Yong tries to make a kinship between trinitarian Pentecostals and Oneness Pentecostals, even though he himself does not believe in Oneness.

Nevertheless, both Pinnock and Yong agree that the Holy Spirit is not just God’s presence or power, but that He is a Person in the Trinity. In Pinnock’s words, the Spirit is “a Person in fellowship with, but distinct from, Father and Son.”⁷⁰ And in Yong’s words, “To deny the Spirit’s co-essential divinity with the Father’s would be to either deny the Son’s consubstantiality with the Father or to undermine the interdependence and mutuality of the two hands.”⁷¹ This infers that they both believe the Holy Spirit as a “Person” in the Trinity since they both talk about the Holy Spirit as “bond of love” or “mutual of love” and as “Gift”.

2.3.2 The Spirit Binds the Father and the Son

One of the identities of the Holy Spirit in the Trinity is that He is the “bond of love” or “mutual of love”. The Spirit binds the Father and the Son, and also God and the world. Pinnock asserted that “the Spirit is the love that bonds the Father and the Son.”⁷² He

⁶⁷ Pinnock, *Flame of Love*, 33-34.

⁶⁸ Yong, *The Spirit Poured Out on All Flesh*, 207.

⁶⁹ *Ibid.*, 232.

⁷⁰ *Ibid.*, 35.

⁷¹ Yong, *Spirit-Word-Community*, 54.

⁷² Pinnock, *Flame of Love*, 37.

continued and said that the Spirit brings the persons (believers) to God.⁷³ Yong also asserts that “the Spirit is the mutual love between the Father and the Son.”⁷⁴ And that human beings are saved and restored to have and live relationship with God through the Holy Spirit.⁷⁵

How does the Spirit bind the Father and the Son? As mentioned earlier, the original idea of the Spirit as “bond of love” comes from Augustine. And he used 1 John 4:8, 16 as his main source, where it says, “God is love.” He identified God as “lover”, the Son as “beloved” and the Holy Spirit as “love.”⁷⁶ In short and clear words, the Holy Spirit becomes the mutual love between the Father and the Son. And Augustine argued that since God is love, the Holy Spirit is God. Aquinas also stood with Augustine and affirmed that “the Father and the Son love each other and us, by the Holy Ghost, or by Love proceeding, which justifies the view that the Father and the Son love each other by the love of the Spirit.”⁷⁷ Amos Yong is agreed with them and claims that “Hence the Spirit not only is Love but can and should be called Love.”⁷⁸

2.3.3 The Spirit Binds Humanity and God

In addition, the Spirit is as well “the bond of love” between God and human beings. The Scripture clearly says that we receive adoption to the sonship of Jesus through the Holy Spirit (Gal. 4:5). And it is only through the Holy Spirit that the believers can call God “*Abba, Father*” (Gal. 4:6). Here the words “deification” and “koinonia” (communion) are important. It means that the Spirit deifies human beings and joins them to the communion of the trinitarian life. In his book, *After the Spirit: A Constructive Pneumatology from Resources outside the Modern West*, Eugene F. Rogers JR. writes that “Indeed if the Spirit “adds” superfluity to the Father and the Son, one might say that the Spirit adds infinity, and therefore divinity, even to God.”⁷⁹ Thus, we can claim that the Holy Spirit is the source of the relation between humans and God because He is the “bond of love”. Yong discloses beautifully, “The

⁷³ Ibid., 37.

⁷⁴ Yong, *Spirit-Word-Community*, 59.

⁷⁵ Ibid., 61.

⁷⁶ Yong, *Spirit of Love*, 7.

⁷⁷ Ibid., 9.

⁷⁸ Ibid., 9.

⁷⁹ Rogers, *After the Spirit*: 47.

Spirit is thereby the mutual love between Father and Son, and the link between God and the world.”⁸⁰

Not only is the Spirit called “the bond of love,” but He is also referred to as “Gift” or “God’s gift”. The original thinking to refer to the Holy Spirit in this manner comes from Augustine. He claimed, “without the gift of God – that is, without the Holy Spirit, through whom love is shed abroad in our hearts – the law may bid but it cannot aid.”⁸¹ In other words, that we experience God in our life is in itself the expression of God’s gift. Yong expresses it beautifully again, by saying “The Spirit who is Love is also the Spirit who is Gift.”⁸² On the one hand, the Holy Spirit is the gift of God to humanity (Act 2:38-39). On the other hand, the Holy Spirit is also the Giver who gives his or her gifts and fruits to humanity (1 Cor. 12-13, Gal. 5:22-23).

2.3.4 “Revelations” as the Source

Finally, at this point I wish to discuss how we can know, speak and write about the Holy Spirit and Her relation to other persons in the Trinity. As mentioned earlier, both Pinnock and Yong agree that we know about the Trinity, and the Holy Spirit in relation to the Father and the Son, through the revelation. God reveals himself in the history of humanity. Indeed, he reveals himself in three persons; the Father, the Son and the Holy Spirit. In other words, the triune God embraces human beings, so that they can enter the trinitarian life.⁸³

With a focus particularly on the Holy Spirit, I agree with Eugene F. Rogers JR. that we have to start by thinking materially. According to him, we can know about the Holy Spirit through the material things, because he says, “the Spirit has befriended the matter.”⁸⁴ Therefore, he does not only befriend the body. In the Old Testament (OT), the Spirit was already together with the other persons in the Trinity at creation (Gen. 1:2, Job 33:4, Ps. 104:30). He often revealed himself to the offices (judges, kings and prophets) (Judg. 6:34, 1 Sam. 16:13). In his book *After the Spirit*, Eugene asks, if there is anything the Spirit can do, that the Son cannot do better? He answers that “Yes, rest.”⁸⁵ In the New Testament (NT), the

⁸⁰ Yong, *Spirit-Word-Community*, 71.

⁸¹ Yong, *Spirit of Love*, 8.

⁸² Ibid., 19.

⁸³ Rogers, *After the Spirit*, 47.

⁸⁴ Ibid., 58.

⁸⁵ Ibid., 71.

Spirit rests on the body of the Son. We can see that in the conception (Matt. 1:18-25), baptism (Matt. 3:13-17), temptation (Matt. 4:1-11), signs (Matt. 12:28), and resurrection (Rom 1:4). In fact, the Spirit also rests on all believers (Acts 2:4, 13:52).

2.3.5 Summary

To summarize, in this chapter I have considered Pinnock's and Yong's understanding of the identity/role of the Holy Spirit in the Trinity. On the one hand, a Baptist theologian like Clark Pinnock and a Pentecostal theologian like Amos Yong largely have the same understanding of the identity/role of the Holy Spirit in the Trinity. They both believe that the Holy Spirit is not just God's presence or power, but as a Person in the Trinity. That He is "the bond of love" in the Trinity, and between God and human beings. On the other hand, their notion also is somehow different. While Pinnock's theology has more of a focus on "diversity" in the Trinity, Yong's theology is more focused on "unity" in the Trinity.

CHAPTER THREE

The Holy Spirit and Creation

Foreword

Many times, we limit the works of the Holy Spirit. We think that the activities of the Holy Spirit started from Pentecost. In that way, we marginalize His works to the church and piety. In reality, we already see the work of the Holy Spirit at the beginning, the creation. In this chapter, I will write about the works/roles of the Holy Spirit in creation, according to the Baptist theologian, Clark Pinnock, and the Pentecostal theologian, Amos Yong.

3.1 Clark Pinnock

3.1.1 “Trinitarian Creation”

In the previous chapter, I raised the issue of how the Holy Spirit has been neglected and subordinated in relation to the other Persons in the Trinity, according to Pinnock. As mentioned previously in chapter two Pinnock, in his book *Flame of Love: A Theology of the Holy Spirit*, also writes again about how theology has often been used to lessen the works of the Spirit to much smaller portions. He quotes from H. I. Lederle and writes, “For too long the Spirit and his work has been conceived of in too limited a sense.... The Spirit should not be limited to spiritual experiences and charisms.... The Spirit is at work in the world and should not be degraded to an ornament of piety.”⁸⁶ In accordance, Pinnock argues that the works of the Holy Spirit should not be restricted.

According to Pinnock, the Holy Spirit acted already at the beginning of the history, at creation. In his article *Systematic Theology* where Pinnock writes about the doctrine of God, he additionally writes, “The triune God is the Creator of the world out of nothing.”⁸⁷ This means that the Holy Spirit, together with the Father and the Son, created the world. In his book *Flame of Love*, Pinnock asks, “Why is there a creation at all?”⁸⁸ To answer this question, Pinnock asserts that we do not need paintings and symphonies, as we need food and drink, but

⁸⁶ Clark Pinnock, *Flame of Love*, 49-50.

⁸⁷ Clark Pinnock, “Systematic Theology.” In *In The Openness of God*, 109.

⁸⁸ Pinnock, *Flame of Love*, 55.

they still exist. In the same way, God does not need creation, yet He takes pleasure in it. In other words, He created the world for His own pleasure. Pinnock writes beautifully, “God is like the artist who loves to create and who delights in what is made.”⁸⁹ As mentioned in the previous chapter, each Person in the Trinity has a loving relationship with the other Persons, and the Holy Spirit plays the role of “the bond of love” between the Father and the Son. In another word, we could also call it “God’s ecstasy.” Since God delights from creation, He shares His love and ecstasy with the creation, the world, and Pinnock asserts that it is the Holy Spirit, acting as the bond of love, who opens up the relationship between God and creation.⁹⁰

3.1.2 “Creator Spirit”

I think it is unusual to use the language “Creator” for the Spirit. However, Pinnock used the expression “Creator Spirit” for the Holy Spirit.⁹¹ There are several reasons why he refers to the Holy Spirit as “Creator Spirit.” First, as mentioned, the Spirit was together with the other Persons in the Trinity, at creation. In Gen 1:2, it says, “*Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.*” The expression “Spirit of God” is used here, and Pinnock interprets it as the Holy Spirit.⁹² For his main argument and source, Pinnock uses this verse and stresses that “The universe came into being through the Spirit’s power, when he hovered over the deep like a mother bird.”⁹³

When it comes to human beings, Pinnock claims that the Holy Spirit is the source of life. According to him, it was the Holy Spirit who gave life to Adam in Gen 2:7. He argues, “There would be no life at all if matter had not been breathed upon by the Spirit of life.”⁹⁴ To support this claim, he also uses other Bible verses, such as Job 33:4, where it says, “*The Spirit of God has made me, and the breath of the Almighty gives me life.*” This verse is very similar to Gen 2:7. Because of these verses, he stresses that the Holy Spirit is the source of life, the creator of life. In Pinnock words, “Spirit is the source of life in both body and soul.”⁹⁵ In

⁸⁹ Ibid., 55.

⁹⁰ Ibid., 56.

⁹¹ Ibid., 62.

⁹² Ibid., 50.

⁹³ Ibid., 61.

⁹⁴ Ibid., 50.

addition, Pinnock agrees with the tradition (the creeds) on this matter. In the Nicene Creed, the Holy Spirit is named “Lord and Life-giver.”⁹⁶ Pinnock also insists that the Holy Spirit is the Life-giver.⁹⁷

3.1.3 Spirit is not Against Science

Not only does Pinnock speak about theology in his book *Flame of Love*, but also, he speaks about the relation between theology (pneumatology) and science. There is no doubt that both science and theology have important things to say to each other, and that they do not agree on many things. Pinnock argues that what God speaks to us through nature should be interacted with what God tells us in the Scripture.⁹⁸ In other words, both theologians and scientists should read each other’s books/works and listen and try to understand each other, because both deal with God’s world. While science helps theology to understand more about the physical world, theology helps science to discover the meaning and mystery of what it is. Thus, Pinnock emphasizes that “Theology and science should be partners in search of truth.”⁹⁹

Most important, Pinnock’s point is that belief in the Spirit can help both theology and science to integrate better with each other because in his works, “Spirit is the power that transcends and operates within nature, guiding it to its destiny.”¹⁰⁰ In other words, the Holy Spirit dwells and works in the world. In the case of “the origin of species” Pinnock states that theology can help the problem. He explains that “It helps by identifying the power of the Spirit as that which brings order out of chaos and summons forth ever higher forms of life.”¹⁰¹

⁹⁵ Ibid., 52.

⁹⁶ *The Book of Concord; The Confessions of the Evangelical Lutheran Church*. Edited by Robert Kolb and Timothy J. Wengert. (Minneapolis: Fortress Press, 2000), 23.

⁹⁷ Pinnock, *Flame of Love*, 50.

⁹⁸ Ibid., 64.

⁹⁹ Ibid., 65.

¹⁰⁰ Ibid., 67.

¹⁰¹ Ibid., 68.

3.2 Amos Yong

3.2.1 Pentecostals and Science

In contrast to Pinnock, Yong writes about the work of the Holy Spirit at creation in the last chapter of his book *The Spirit Poured Out on All Flesh*. At the beginning of the chapter, Yong writes about the Pentecostals and the relation to science and the natural world and acknowledges that the Pentecostals have avoided science in general.¹⁰² He further discusses how Christians, in general, respond to the challenges of modern science. He puts them in three categories. Firstly, there are some Christians who propose that science should be subordinate to religion/theology. This group of people reject science completely. Secondly, there are those who insist that religion/theology should be subject to science. For this group of people, religion/theology is not only a hindrance to science but also a barrier to the progress of humankind. Finally, there are people who believe that both religion and science are important and significant for humankind. They believe that both religion and science should try to find the ultimate truth and reality together, and in doing so would relinquish the disagreements between the two.¹⁰³

Yong himself arguably belongs to the last group. He writes,

My view is that pneumatology is what opens us up to the possibility of a participatory epistemology that overcomes the dualistic and dichotomous thinking of subject and object without collapsing the distinction between self and otherness and that mediates between the opposing metaphysics of idealism and realism without lapsing into either positivism or skepticism.¹⁰⁴

In short, pneumatology makes it possible for a relation between theology and science to exist. Moreover, he asserts that the Pentecostals have recently started to accept science because of education.¹⁰⁵

¹⁰² Amos Yong, *The Spirit Poured Out on All Flesh*, 267.

¹⁰³ *Ibid.*, 270-272.

¹⁰⁴ *Ibid.*, 273.

¹⁰⁵ *Ibid.*, 277.

3.2.2 “Creator Spirit”

First, I would like to point out that similarly to Pinnock, Yong also uses the language “Creator Spirit” for the Holy Spirit.¹⁰⁶ According to Yong, this implies that everything in the world came into being through the power and work of the Holy Spirit.

The word “*ruach*” which is mentioned in creation history in Genesis 1:2 is the Holy Spirit, through which the world is created. Yong perceives that at creation of humankind, *ruach* of God is also present.¹⁰⁷ Thus, Yong supports the notion that the Spirit is “Creator Spirit.” To support his argument, Yong uses many Bible verses, including Isaiah 32:15 and says that the Holy Spirit not only transforms deserts into fertile fields and forests but also, He nourishes all creatures like donkeys, goats, lions, birds, fish ... etc. Also, in his other book *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, he writes, “Life was initially given through the Spirit and the Word at the original creation of the world and its inhabitants, including human beings.”¹⁰⁸ He continues and claims that the Spirit does not only relate to the human sphere but also to the world as a whole.¹⁰⁹

Earlier, I mention that Yong is not somehow against science. One of his main arguments is that the Spirit is not conflicting with the nature or contradictory to creation and nature. On the contrary, according to Yong, “the Spirit infuses the world.”¹¹⁰

3.2.3 The Spirit and His Redemption of Creation

Finally, Amos Yong writes about how the Holy Spirit works with the creatures and the orders of the world. The Holy Spirit did not only create the world and gave life to every creature, He but also looks after them as well. Indeed, in Yong’s words, “the Spirit is poured out upon all flesh, including the wolf and the lamb, the leopard and the kid, the cow and the bear, the lion and the ox, all of whom are included in the blessings of God promised under the covenant with Noah (Gen. 9:8-17).”¹¹¹ Additionally, he continues and states that “the Spirit does not simply shape the orders of creation; the Spirit is shaping them in anticipation of the

¹⁰⁶ Ibid., 280.

¹⁰⁷ Ibid., 281.

¹⁰⁸ Yong, *Spirit-Word-Community*, 43.

¹⁰⁹ Ibid., 47.

¹¹⁰ Yong, *The Spirit Poured Out on All Flesh*, 381.

¹¹¹ Yong, *The Spirit Poured Out on All Flesh*, 300.

eschatological reign of God.”¹¹² For instance, Yong writes that some Pentecostals, especially the Spirit churches of Zimbabwe believes that the Holy Spirit is the “earthkeeping and earth-healing Spirit.”¹¹³ More exactly, the Holy Spirit becomes “earth healer”.¹¹⁴ From the beginning of the creation, the Holy Spirit had already both hovered over the waters of creation and gave the breath of life, and the Holy Spirit still will embody the creation, until the eschatological kingdom of God.

Nevertheless, we, human beings have a role, according to Yong. He quotes from Revelation 22:17 and claims that the Holy Spirit says, “Come,” and inviting us to contribute to the eschatological fountain of life.¹¹⁵ Therefore, Yong emphasizes that “Life in the Spirit is ultimately about life in this world, our world, God’s world.”¹¹⁶

3.3 Discussion

3.3.1 Creation – the Work of the Holy Spirit

As emphasized earlier in this chapter, both Pinnock and Yong use the language “Creator Spirit” for the Holy Spirit. They both believe that the Holy Spirit is the creator of the world and the creator of life. I agree with both theologians, and I believe that it is biblical. This is because, as mentioned earlier, the Spirit is already there at the beginning of the creation (Gen. 1:2, 2:7).

In addition, the Scripture says clearly that the world is created by the power of the Spirit. For example, in Psalm 104:30 it is written, “*When you send your Spirit, they are created, and you renew the face of the ground.*” In addition, Psalm 33:6 says, “*By the word of the Lord the heavens were made, their starry host by the breath (Spirit) of his mouth.*” There are many other verses in the Scripture, where it says the Spirit as the creator of life in one way or another. Especially in the book of Job, we see that the Spirit is featured as the source of life. In Job 12:10, it is written, “*In his hand is the life of every creature and the breath (Spirit) of all mankind.*” Job further says, “*The Spirit of God has made me; the breath of the Almighty gives me life*” (Job 33:4). Even Jesus himself says “The Spirit gives life” (John 6:63).

¹¹² Ibid., 301.

¹¹³ Ibid., 61-62.

¹¹⁴ Ibid., 63.

¹¹⁵ Ibid., 300.

¹¹⁶ Ibid., 299.

Therefore, it is not wrong to hold that the Holy Spirit is involved in creation from the beginning to the end. Everything that exists in the world, not only in the world but also in the universe, reveals the power of the Holy Spirit. Pinnock says beautifully, “Anyone who has wondered at the beauty of the sunset has experienced the Spirit’s creativity.”¹¹⁷ In other words, the Spirit is present in everywhere and in everything in the universe, because He created it and is still working and will be working with it until the eschatological kingdom of God.

3.3.2 The Spirit Animates and Redeem the Creation

One can ask, why is there suffering, struggle and sadness in the world if Creator Spirit is working in the world? Why does the Spirit let these things occur? Does it mean that His power is limited? Finally, and maybe most importantly, does it mean that He does not love His creatures? In answering these questions, both Pinnock and Yong agree that the Spirit is not the cause of suffering and struggle, but sin. They also agree that the power and the love of the Spirit is unlimited, but He gives us the freedom to decide for ourselves. Pinnock, for example, says “Forced love is a contradiction in terms, and God does not force his love on us.”¹¹⁸ It means that even though He loves us very much, He does not want to force us to love Him back. We are placed in a position where we can choose to live in accordance with the will of God or not. Yong also asserts that the Spirit does not force us, but He invites us to be a part of His work.¹¹⁹ The Spirit animates and sustains the world, but at the same time gives us the responsibility to take care of the world. Yong says in a clearer way, “The redemption of the creation is the work of the Spirit, and we have our roles to play in this process.”¹²⁰

Nevertheless, one may ask again, how does the Holy Spirit then deal with suffering and struggle in the world? Again, both Pinnock and Yong believe that the Spirit is working with these issues. Pinnock, in the one hand, maintains that the Spirit does not eliminate suffering and struggle now, but redeems it.¹²¹ More specifically, the Spirit is suffering together with those who suffer and giving hope to the hopeless. On the other hand, Yong asserts that the Pentecostals believe in the Spirit as the healer. According to the Pentecostals,

¹¹⁷ Pinnock, *Flame of Love*, 62.

¹¹⁸ *Ibid.*, 75.

¹¹⁹ Yong, *The Spirit Poured Out on All Flesh*, 300.

¹²⁰ *Ibid.*, 300.

¹²¹ Pinnock, *Flame of Love*, 76.

the Spirit is not only the healer of human beings, He is the “earth healer” as well.¹²² It means that the Spirit is still working with the creation. In agreement, Pinnock declares that “The Spirit is the perfecter of the works of God in creation.”¹²³ He continues and affirms that “Creation is not finished until it has reached its goal.”¹²⁴ Therefore, Yong is in agreement with Pinnock, because he also states that “the Spirit does not simply shape the orders of creation; the Spirit is shaping them in anticipation of the eschatological reign of God.”¹²⁵

3.3.3 Theology and Science

Einstein said, “religion without science is blind – science without religion is lame.”¹²⁶ Undoubtedly, both Pinnock and Yong seem to agree with Einstein, according to their writings. Pinnock claims for example, “Science helps theology understand the physical world, and theology helps science detect the meaning and mystery of what is.”¹²⁷ So, according to Pinnock, both theology and science help each other in search of truth. Regarding Yong, he starts by writing about the Pentecostals relation to science and the natural world in his chapter of *Theology of Creation*, in his book *The Spirit Poured Out on All Flesh*. He mentions that the Pentecostals, in general, have avoided science. Nonetheless, he himself does not avoid it and claims that today Pentecostals are starting to accept science. Yong is in support of Charles Hummel, who suggests a “partial-view” understanding, which argue, “science and the Bible offer complementary but nonexhaustive perspectives on reality.”¹²⁸

On the one hand, it is somehow difficult to believe that a Baptist theologian like Clark Pinnock and a Pentecostal theologian like Amos Yong are not against science. I say this because mainly the Baptists and the Pentecostals are fundamentalists or conservative when it comes to the Bible and faith. For instance, among Chin people (both Pentecostals and Baptists), it is common and rational to believe that the world is about 6 or 7 thousand years, which is in contradiction with the statement of science. On the other hand, I do not criticize Pinnock’s and Yong’s assumption on the relation between theology and science. Indeed, their affirmation on science working together with theology in search for truth is necessary. This is

¹²² Yong, *The Spirit Poured Out on All Flesh*, 62.63.

¹²³ Pinnock, *Flame of Love*, 63.

¹²⁴ Ibid., 70.

¹²⁵ Yong, *The Spirit Poured Out on All Flesh*, 301.

¹²⁶ Pinnock, *Flame of Love*, 64.

¹²⁷ Ibid., 64.

¹²⁸ Yong, *The Spirit Poured Out on All Flesh*, 278.

because they both deal with the creation of God, God's world. We can affirm that God is not against reason. Many Christians have the perception that reason and faith cannot go together. Certainly, God wants us to have reason (Isaiah 1:18, 1 Peter 3:15, Acts 17:17). At the same time, He also wants us to have faith. The Scripture tells us to have faith in God and not lean on our own understanding (Proverbs 3:5).

3.3.4 Summary

In conclusion, in this chapter, I have considered Pinnock's and Yong's understanding of the work/role of the Holy Spirit in creation. Quite unexpectedly, a Baptist theologian like Clark Pinnock and a Pentecostal theologian like Amos Yong mainly have the same understanding of the work/role of the Holy Spirit in creation. Firstly, both believe that there is no contradiction between theology and science, but that they both are in search of truth in God's world. Secondly, they believe that the Holy Spirit is working, animating, redeeming and nursing the creation and that He will do this until the eschatological kingdom of God. They both also believe that the Holy Spirit is the "Creator Spirit," who created the universe, the world and everything in it. I believe both Pinnock and Yong would agree with Eugene F. Rogers Jr. who claims that the Holy Spirit rests on the matter. In his words, "the Spirit has befriended matter."¹²⁹

¹²⁹ Rogers, *After the Spirit*, 58.

CHAPTER FOUR

The Holy Spirit and Salvation

Foreword

When we speak about salvation, often we relate it to Christology. Amongst the Christians, we believe that it is Jesus Christ came into the world to save his people through death and resurrection. We believe that by believing or having faith in Him, we will have eternal life (John 3:16, Rom 10:9). Then, does it mean that salvation is only the work of Christ? The answer is not really. It is the work of the Triune God; the Father, the Son and the Holy Spirit. It means that the Holy Spirit plays an important role in salvation. Therefore, in this chapter I will discuss the work/role of the Spirit in salvation, according to the Baptist theologian Clark Pinnock and the Pentecostal theologian Amos Yong.

4.1 Clark Pinnock

4.1.1 Salvation – the Work of Both the Son and the Holy Spirit

According to Pinnock, God did not only send His Son to save the world, but He also sent the Holy Spirit. In other words, He had a double sending. In his book *Flame of Love*, Pinnock said that we, therefore, “must not lose the balance of a double sending.”¹³⁰ However, this does not mean that their roles are the same. While the Son is revealed in flesh, the Holy Spirit is revealed as ghostly. Many times, in the Bible, the Holy Spirit is characterized as “wind” something we cannot see (John 3:8, Ezek. 37:9-14, Acts 2:2). Pinnock continues to assert that “The Son is sent in the power of the Spirit, and the Spirit is poured out by the risen Lord.”¹³¹ Both the Son and the Spirit work together and help each other for salvation. Therefore, we cannot say that one plays the more important role than the other does in relation to salvation. In Pinnock’s word, “The two are partners in the work of redemption.”¹³²

In addition, Pinnock claims that the title “Christ” for the Son already signifies the relation between Jesus and the Holy Spirit.¹³³ Jesus himself said, “*The Spirit of the Lord is*

¹³⁰ Pinnock, *Flame of Love: A Theology of the Holy Spirit*, 82.

¹³¹ Ibid., 82.

¹³² Ibid., 82.

¹³³ Ibid., 79.

upon me, because he has anointed me to bring good news to the poor.” (Luke 4:18).

Concerning this, the apostle Peter also declared that, “*God anointed Jesus of Nazareth with the Holy Spirit and power ...*” (Acts 10:38). Pinnock also declares that “It was anointing by the Spirit that made Jesus “Christ,” not the hypostatic union, and it was the anointing that made him effective in history as the absolute savior.”¹³⁴ It means that even though Jesus is already one of the persons in the Trinity, he was not “Christ” before the anointing by the Spirit. In the life of Jesus, we see that the Holy Spirit is with him all the time. According to the Gospels, they are together on all kinds of occasions in Jesus life – during his birth, baptism, temptation, preaching, healing, exorcism, death and resurrection.¹³⁵ Therefore, according to Pinnock, salvation is the work of both the Son and the Holy Spirit and because of that we can neither subordinate the one to the other nor supplant the one to the other. To summarize, Pinnock declares, “God uses his two hands in the work of redemption.”¹³⁶

4.1.2 Dimensions of Salvation

According to Pinnock, salvation has many dimensions. These dimensions are conversion, justification and sanctification. Overall, for Pinnock, the goal of salvation is glorification and union with God.¹³⁷ Like the father in the parable of the prodigal son, who longs for his son to return to his bosom, God is longing for us, who are created in His image. God did not only forgive our sins but also, he is transforming and divinizing us as well. In that way, believers are becoming “participants of the divine nature” (2 Pet 1:4).¹³⁸ And it is the Holy Spirit who brings Christians into union with the Father through the Son. Pinnock quotes from Rom 8:15, and declares that “By the Spirit we cry “Abba” together with the Son, as we are drawn into the divine filial relationship and begin to participate in God’s life.”¹³⁹

Regarding justification as one of the dimensions of salvation, Pinnock regards it as the central motif for the Protestants. Justification means that we are justified by God through faith and that God is forgiving and removing our guilts and penalty of sin and makes us righteous through Christ’s atoning sacrifice.¹⁴⁰ Nonetheless, Pinnock himself does not believe that

¹³⁴ Ibid., 80.

¹³⁵ Ibid., 85.

¹³⁶ Ibid., 92.

¹³⁷ Ibid., 150.

¹³⁸ Ibid., 151.

¹³⁹ Ibid., 153.

¹⁴⁰ Ibid., 156.

justification is not the central category. For instance, he maintains that “Justification is a moment in salvation, but not necessarily the central motif.”¹⁴¹ In a way, justification is not enough, according to Pinnock. For he argues that if there is no transformation and newness of life, if there is no friendship and union with Christ, and if there is no dominion over sin in life, then there is no salvation.¹⁴² Also, he argues that “Justification is a step along the road of salvation, but it points forward to transformation and union.”¹⁴³

Then, one can ask - does Pinnock mean that we are justified through our works since justification is not enough? Actually, Pinnock does not claim either that we are justified by our efforts. Nevertheless, according to him, in order to receive salvation, his response is nothing else than “belief.”¹⁴⁴ Then, one can ask again, what is then the difference between the notion between Luther and Pinnock since both maintain that we are justified by grace through faith? In this particular case, Pinnock argues that according to Luther “sinners are so completely captive to sin that they cannot even call out for divine help” and that “Persons are not able to believe.”¹⁴⁵ According to Pinnock, we cannot be saved if we do not respond to grace, even if we can be saved only by grace.¹⁴⁶ Furthermore, he claims that God gives us freedom, and he respects it.¹⁴⁷ In other words, God does not force us to love him, even though he wants us to love him. To sum it up, “faith is authentically a human response and act of cooperation,” according to Pinnock.¹⁴⁸

4.1.3 “Salvation as Spirit Event”

In the previous section, I have discussed that the human response is necessary to conversion, according to Pinnock. But, does it mean that we receive salvation when we surrender ourselves to God? If yes, does it mean, then, that we receive the Holy Spirit at that moment? According to Pinnock, it seems so. Pinnock argues that “Conversion is an event of the life-giving Spirit.”¹⁴⁹ He uses many Bible verses to support his argument. One of them is Rom 8:9, where it stands, “*You, however, are not in the realm of the flesh but are in the realm of*

¹⁴¹ Ibid., 155.

¹⁴² Ibid., 157.

¹⁴³ Ibid., 155.

¹⁴⁴ Ibid., 157.

¹⁴⁵ Ibid., 159.

¹⁴⁶ Ibid., 157.

¹⁴⁷ Ibid., 158.

¹⁴⁸ Ibid., 161.

¹⁴⁹ Ibid., 163.

the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ.” This Bible verse convinces us that the indwelling of the Holy Spirit is the mark of a Christian.¹⁵⁰

For Pinnock, to receive Christ and to receive the Holy Spirit is the same. And that salvation is a Spirit event. He holds that “most of us are not all that clear about salvation as a Spirit event.”¹⁵¹ This might be true because people tend to ask whether someone is “born again,” rather than if someone has received the Holy Spirit. Certainly, the language of receiving the Holy Spirit is more common than receiving Christ in the Bible, according to Pinnock.¹⁵² In addition, Pinnock also mentions that salvation as Spirit event is associated with baptism,¹⁵³ which we will speak more about it in the next chapter.

4.1.4 Spirit in Other Religions

Through the Bible, we know that God has desire for all people to be saved. For example, in 1 Timothy 2:3-4, it says, “*This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth.*” Does it then mean that everyone will be saved, even non-Christians? In the ancient time (in the Catholic Church), there was a saying made famous by Cyprian of Carthage, “There is no salvation outside the church.”¹⁵⁴ According to Clark Pinnock, “It has come to mean that there is no salvation outside Christianity.”¹⁵⁵ And for him, these sayings are narrow views and attitudes.

Concerning those “outside the church,” Pinnock defends that we should not be judgmental, but be patient and long-suffering.¹⁵⁶ He explains his view in different ways. Firstly, he speaks about universalism and restrictivism. By universalism, he means to say that all the human beings will be saved. By restrictivism, he means to say that a few will be saved. Pinnock believes that both are errors and that we are to avoid this kind of belief. On the one hand, regarding universalism, he asserts that this belief is especially widespread in mainline churches and argues that the Bible does not give support to think that everyone will accept the

¹⁵⁰ Ibid., 162.

¹⁵¹ Ibid., 164.

¹⁵² Ibid., 165.

¹⁵³ Ibid., 166.

¹⁵⁴ Bryan P. Stone, *A Reader in Ecclesiology* (London and New York: Routledge, 2016), 33.

¹⁵⁵ Pinnock, *Flame of Love*, 188.

¹⁵⁶ Ibid., 190.

grace of God, even though God's will is to save all.¹⁵⁷ In other words, God wants people to accept his grace freely. On the other hand, restrictivism is more widespread among evangelicals, according to Pinnock. For him, to believe in a doctrine that states that non-Christians will all be condemned is wrong. He says, for example, that "Restrictivism is too heavy a burden for most people. It is hard to believe that the divine plan would leave so many without hope."¹⁵⁸

Secondly, Pinnock also speaks about the tension on Christian faith between universality and particularity. It is "a tension between the belief that God loves the whole world (universality) and the belief that Jesus is the only way to God (particularity)."¹⁵⁹ In this case, Pinnock defends for both of these and recognizes them as twins, and interdependent missions of the Son and the Spirit. He holds that while Christ saves particularity as the only mediator, the Spirit is presented everywhere and safeguards universality. In short, Pinnock is of the view that "The tension between universality and particularity is eased when we do justice to the twin mission of Son and Spirit."¹⁶⁰ It is because their missions are not against each other but go together.

Pinnock also raises the questions if the Spirit then is also working in other religions? He asks questions like, "If the Spirit is gracing the world, does he grace it in the area of religions?"¹⁶¹ And like, "Why would the Spirit be working everywhere else but not here?"¹⁶² Pinnock's answer to these questions is both yes and no. On the one hand, he says yes, because God's grace is for all people and the Spirit is offering grace to every creature, as the giver of life.¹⁶³ On the other hand, he says no, because Jesus Christ is the only way (John 14:6, 1 Tim 2:5), and there is no other deity revealed in other religions.¹⁶⁴ Overall, Pinnock is positive to the work of the Holy Spirit in other religions. He contends that we should not practice theology narrow-minded.¹⁶⁵

¹⁵⁷ Ibid., 190.

¹⁵⁸ Ibid., 191.

¹⁵⁹ Ibid., 192.

¹⁶⁰ Ibid., 194.

¹⁶¹ Ibid., 200.

¹⁶² Ibid., 201.

¹⁶³ Ibid., 201 – 203.

¹⁶⁴ Ibid., 207.

¹⁶⁵ Ibid., 202.

4.2 Amos Yong

4.2.1 The Pentecostal/charismatic Understanding of Salvation

The doctrine of salvation is very important for Pentecostal theology. In his book *The Spirit Poured Out on All Flesh*, Amos Yong says, “The beginning thematic locus of any world Pentecostal theology, I suggest, is the doctrine of salvation.”¹⁶⁶ There are varying definitions of salvation. From the Pentecostals/charismatics view, salvation is what we can read in Acts 2. In the chapter, Peter was preaching to the crowd, and in verse 36, he said, “*Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ*”. In the following verse, after they heard the words of Peter, they asked Peter, “*what shall we do?*” And Peter, then, answered them, “*Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.*” We can say that - this preaching of Peter predicted the main features of a world Pentecostal/charismatic soteriology today, according to Yong.¹⁶⁷

4.2.2 Objectively Salvation Vs Subjectively Salvation

In his book *An Introduction to Ecclesiology*, Karkkainen writes that the Pentecostals are known as the “full gospel,” which are;

1. Justification by faith in Christ, 2. sanctification by faith as a second definite work of grace, 3. healing of the body as provided for all in the atonement, 4. the premillennial return of Christ, 5. the baptism in the Holy Spirit evidenced by speaking in tongues.¹⁶⁸

The first two and perhaps the fifth has relations to soteriology. On the one hand, concerning the first one “justification by faith in Christ”, Yong said, “Christ provides salvation objectively”.¹⁶⁹ It means that everyone (all kind of peoples) who has faith in Christ is saved because Christ died not only for some but for all (2 Cor. 5:15, John 3:16, Rom. 3:28). There are many Bible verses which support this notion, however, if we take one other example in

¹⁶⁶ Amos Yong, *The Spirit Poured Out on All Flesh*, 81.

¹⁶⁷ Ibid., 81.

¹⁶⁸ Karkkainen, *An Introduction to Ecclesiology*, 71.

¹⁶⁹ Yong, *The Spirit Poured Out on All Flesh*, 82.

Romans 5:1, “*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,*” it is then evident that Jesus Christ who provides salvation and makes salvation possible for everyone. On the other hand, concerning the second notion, which is “sanctification by faith as a second definite work of grace”, Yong maintained that, “the Spirit accomplishes salvation subjectively.”¹⁷⁰ This means that the Holy Spirit is the one who produces and gives salvation to people. The Bible clearly says that “*no one can say that Jesus is Lord except by the Holy Spirit*” (1 Cor. 12:3). Therefore, Yong asserts again that “the Spirit is not an appendage to Christ in process of salvation but saves with Christ throughout.”¹⁷¹

4.2.3 Dimensions of Salvation

According to Amos Yong, there are seven dimensions of salvation¹⁷² He expanded the “fivefold gospel” of the Pentecostals to the “seven dimensions of salvation”. The first one, he called, “personal salvation”. This is traditional understanding of salvation and the common understanding of most of the Christian denominations. Here, people repent their sin and receive Jesus as their Savior and Lord, and they are transformed into the image of Jesus Christ (Acts 2:38). And this process happens through the help of the Holy Spirit. The second dimension is “family salvation”. Here, individual or personal salvation is connected to ones’ family. We see this kind of salvation many times in Acts. Yong gives an example of Cornelius and his households (Acts 11:14-15), to the households of Lydia (Acts 16:14-15), with the Phillipian jailer (Acts 16:31-33), and with Crispus (Acts 18:8a). He argues that God can answer a believer’s prayer in a way that the unbeliever in the family also gets salvation.¹⁷³

Yong’s third dimension of salvation is “ecclesial salvation.”¹⁷⁴ We can say that this dimension is the expansion of family salvation. Here, baptism plays an important role. According to this notion, salvation means “being baptized into a new relationship with Jesus and his body by the power of the Spirit.”¹⁷⁵ Therefore, in order to be a full member of a church, you need to be baptized first. After baptism, you become a full member of the church, which is the body of Christ (1 Cor. 12:12-31). The fourth dimension is “material salvation.”¹⁷⁶

¹⁷⁰ Ibid., 82.

¹⁷¹ Ibid., 82.

¹⁷² Ibid., 91.

¹⁷³ Ibid., 92.

¹⁷⁴ Ibid., 92.

¹⁷⁵ Ibid., 92.

¹⁷⁶ Ibid., 93.

This dimension speaks about the embodied human being's nature. Yong argues that the gospel of Jesus includes, the healing of human's mind, soul, body, mental, emotional and physical. Yong "material salvation" is similar to the third motifs of the Pentecostals "full gospel", where it says, "healing of the body as provided for all in the atonement."¹⁷⁷

The fifth dimension of Yong's understanding on salvation is what he calls "social salvation."¹⁷⁸ This also is an extension of the previous one, ecclesial salvation. According to Yong, it includes, on the one hand, the healing of the weak and the oppressed. On the other hand, it also includes redemption and restitution of the social life in general. So, according to Amos Yong and Pentecostals understanding, salvation is not only about our spiritual life, about what will happen in the future, but it is also about our present life.

The sixth dimension of salvation is "cosmic salvation."¹⁷⁹ This doctrine not only speaks about the redemption of human beings, but also the redemption of all creation. Yong quotes from Isaiah 32:15-16 and claims that when the day of the Lord come, which is a pneumatological event, all creation will be transformed.¹⁸⁰ According to Yong, Pentecostals believe that the saving work of the Spirit includes both the restoration and renewal of the environment.¹⁸¹ He further adds that the Holy Spirit is the "earthkeeping and earth-healing Spirit" for the Pentecostals in Zimbabwe.¹⁸²

The final and last dimension of salvation is "eschatological salvation."¹⁸³ Traditionally, Christians believe that we will go either to heaven or to hell after the judgement. However, no one truly knows for sure what will happen to us after life. And "eschatological salvation" is something about future, something which will happen afterlife. Yong asserts that "eschatological salvation" can be both experienced now (present) and has been experienced (past) and awaited (future).¹⁸⁴ According to his understanding, Christians can know if they are saved or not in their present life. In this manner, salvation is both historical and eschatological.

¹⁷⁷ Karkkainen, *An Introduction to Ecclesiology*, 71.

¹⁷⁸ Yong, *The Spirit Poured Out on All Flesh*, 93.

¹⁷⁹ *Ibid.*, 95.

¹⁸⁰ *Ibid.*, 95.

¹⁸¹ *Ibid.*, 64.

¹⁸² *Ibid.*, 62.

¹⁸³ *Ibid.*, 96.

¹⁸⁴ *Ibid.*, 96.

4.2.4 Spirit in Other Religions

According to Yong, as a Christian and Pentecostal theologian, “our salvation is by grace through faith as a gift from God.”¹⁸⁵ He uses Ephesian 2:8-9 to this claim, where it says, “*For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God - not by works, so that no one can boast.*” He does not want to exclude non-Christians from the grace of God. He asserts that, “If the Spirit has been poured out upon all flesh, then the public of theological reflection is as wide as humankind.”¹⁸⁶ For this reason, he continues and states that “Christian theology needs to engage the multicultural and the multireligious realities of our times.”¹⁸⁷

Furthermore, Yong affirms that there are three hypotheses that provide a fundamental framework for a pneumatological theology of religions.¹⁸⁸ Firstly, “God is universally present by the Spirit.” Yong says that this Spirit’s presence is nothing other than a basic theological statement about the omnipresence of God.¹⁸⁹ Secondly, “the Spirit is active in and through various aspects of the religions.” Yong takes Cyrus the Medo-Persian king and the Babylonian god Marduk as an example, who was anointed by the Spirit on the behalf of the people of God (Isa. 45:1, Ezra 1). In this example, we have a pagan who is anointed by the Spirit to accomplish the purposes of God.¹⁹⁰ Thirdly, “the Spirit is also absent from the religions.” In this case, Yong argues that “although the Spirit is God present and active in the world, this presence and activity are still eschatological – not yet fully experienced but punctuated here and now by the Spirit.”¹⁹¹

4.3 Discussion

4.3.1 Salvation as a Trinitarian Event

I have mentioned that salvation is the work of both the Son and the Holy Spirit. Here, I want to add the Father and call salvation as a “Trinitarian Event,” because the Father is the one who

¹⁸⁵ Ibid., 244.

¹⁸⁶ Ibid., 236.

¹⁸⁷ Ibid., 237.

¹⁸⁸ Ibid., 250.

¹⁸⁹ Ibid., 251.

¹⁹⁰ Ibid., 251.

¹⁹¹ Ibid., 252.

sent the Son to the world (John 3:16). As already mentioned in chapter two that there is “economic Trinity” which is related to salvation as a trinitarian event. More or less, both Clark Pinnock and Amos Yong both agree on “economic Trinity” that the Father, the Son and the Holy Spirit are at work together to save the world. For instance, Pinnock writes that “The economy of salvation history affords insight into the being of God, that God is the Father, revealed by the Son, through the Spirit.”¹⁹² Yong also writes that trinitarian Pentecostals believes in the economic Trinity based on revelation.¹⁹³ Additionally, Yong is somehow in agreement with John Fletcher who says that “the Father, Son, and Holy Spirit are at work at each stage of salvation.”¹⁹⁴ Therefore, according to both Pinnock and Yong, we can say that salvation is a trinitarian event.

In addition, both theologians speak about “two hands” of God. Precisely that God sends both the Son and the Spirit to the world. On the one hand, Yong writes in his book *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, that “Spirit and Word are truly God’s personal activity in creation.”¹⁹⁵ As mentioned a little earlier, Yong also affirms that “a pneumatological soteriology understands salvation to be the work of both Christ and the Spirit from beginning to end.”¹⁹⁶ In agreement, Pinnock also maintains that “God uses his two hands in the work of redemption.”¹⁹⁷ Because of all these, we can also claim that salvation is the work of the triune God: the Father, the Son and the Holy Spirit, according to these two theologians.

I agree with both theologians on their arguments on this theme, that salvation is a trinitarian event. It is because salvation is not established by only the Son, nor the Father, nor the Holy Spirit, but together. I like Pinnock’s expression when he says, “the cross must be seen as an intratrinitarian drama.”¹⁹⁸ Here, Pinnock maintains salvation as an intratrinitarian event. We see giving and receiving of love between the persons in the Trinity and their love to the world. Firstly, we can say that the cross is the sign of the Father’s love to the world. The Bible says that “*God did not spare his own Son, but gave him up for us all*” (Rom 8:32). In John 3:16, it also stands, “*For God so loved the world that he gave his one and only Son.*” Secondly, Jesus, the Son said yes to the Father and gave his life for the world as it is written

¹⁹² Pinnock, *Flame of Love*, 26.

¹⁹³ Yong, *The Spirit Poured Out on All Flesh*, 213.

¹⁹⁴ Ibid., 249.

¹⁹⁵ Amos Yong, *Spirit-Word-Community*, 52.

¹⁹⁶ Yong, *The Spirit Poured Out on All Flesh*, 82.

¹⁹⁷ Pinnock, *Flame of Love*, 92.

¹⁹⁸ Ibid., 104.

in 1 John 3:16, for example, says that “*Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.*” Rom 5:8 also says that “*Christ died for us,*” while we are still sinners. Finally, it is through the Holy Spirit that the Son offered himself to the Father and for the world. In Hebrew 9:14, the writer says that Jesus Christ, “*through the eternal Spirit offered himself unblemished to God.*” Moreover, the Scripture also mentions that Jesus was raised from the dead through the Spirit (Rom 8:11). In conclusion, in the words of Pinnock, “on the cross the Father’s forgiving love and the Son’s suffering love were brought together by the Spirit, bond of love.”¹⁹⁹

4.3.2 Response to Salvation

Earlier in this chapter, I discussed how the triune God wants to save humanity from depravity. In other words, we have mentioned that “*the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit*” (2 Cor 13:12) want to save the humanity.

Regarding the two theologians, Clark Pinnock and Amos Yong and their beliefs on how God saves humanity from depravity, we can claim that they have the same argument although their arguments are expressed differently. Pinnock, on the one hand, speaks about how God loves the world (universality) and how Jesus is the only way to God (particularity).²⁰⁰ Yong, on the other hand, speaks about how Jesus provides salvation objectively and how the Holy Spirit accomplishes salvation subjectively.²⁰¹ In short, if we combine their notions, we can say that God both provides and accomplishes salvation.

Nevertheless, does it mean that we gain salvation by doing nothing, according to Pinnock and Yong? The answer is no. I think they both agree more or less on that we, human beings, also have our responsibility in salvation. Pinnock argues that God gives human beings freedom to choose and that he respects it.²⁰² In this case, Pinnock seems to be a representative of Arminianism, because according to Arminianism, in contrast to Calvinism, the act to “respond to grace” is needed to gain salvation.²⁰³ More precisely, the Arminians insists, “the

¹⁹⁹ Ibid., 104.

²⁰⁰ Ibid., 192.

²⁰¹ Yong, *The Spirit Poured Out on All Flesh*, 82.

²⁰² Pinnock, *Flame of Love*, 158.

²⁰³ Roger E. Olson, *Arminian Theology: Myths and Realities* (Illinois: InterVarsity Press, 2006), 50-51.

Divine sovereignty was compatible with a real human free will.” (Oxford Dictionary).²⁰⁴ It means in one way that salvation lies in the hands of people, and that people can accept it or reject it. It also means that if they don’t want to accept it, then they will lose it. The problem regarding approaching in this manner is that what about the people who never heard the gospel. Are they going to lose salvation without hearing the gospel? Pinnock solves this issue in a way and admits that “Let us not be too sure who will be justified and who condemned.”²⁰⁵ As for Yong, when he speaks about “personal salvation” in one of his seven dimensions of salvation, he puts repentance as the main concern.²⁰⁶ And repentance is related to human beings. It is not God who should or could repent, but us. In fact, Jesus began his public preaching with the call “repent” (Matt 4:17, Mark 1:15). However, in some way, Yong does not support salvation as demanding human response as Pinnock. He understands salvation as “human participation in the saving work of God through Christ by the Holy Spirit.”²⁰⁷

Overall, on the one hand, according to Clark Pinnock and Amos Yong, we can say that salvation is the gift of God (Eph. 2:8, Rom 6:23). That God’s will is to save all human beings. On the other hand, according to both theologians, we can claim that our response is needed to gain salvation. Yong’s expression “human participation in the saving work of God” is not different from saying, I believe in Christ or I receive Christ as my savior, which is for Pinnock a response to the grace of God. Nevertheless, it does not mean that we can limit the work of the Holy Spirit. For instance, we cannot have faith without the help of the Holy Spirit. The Bible says the Holy Spirit testifies about Christ to us (John 15:26), He convicts us about sin, righteousness and judgement (John 16:8), He guides us into all the truth (John 16:13), He glorifies Jesus and declare about him to us (John 16:14). Finally, the Bible says clearly that “no one can say, “Jesus is Lord,” except by the Holy Spirit” (1 Cor 12:3).

4.3.3 Salvation: “Dynamic Process”

In their books, both Clark Pinnock and Amos Yong maintain that salvation is a dynamic process. In his book, *Flame of Love*, Pinnock writes, “Growing in likeness to Christ, like

²⁰⁴ E. A. Livingstone (Ed.), “Arminianism,” in *The Concise Oxford Dictionary of the Christian Church*, the third edition (Oxford University Press, 2014), this online dictionary is available at: <http://www.oxfordreference.com.ezproxy.vid.no/view/10.1093/acref/9780199659623.001.0001/acref-9780199659623-e-397>; site accessed on April 23, 2018.

²⁰⁵ Pinnock, *Flame of Love*, 190.

²⁰⁶ Yong, *The Spirit Poured Out on All Flesh*, 92.

²⁰⁷ Ibid., 120.

walking in the Spirit, is a dynamic and gradual process.”²⁰⁸ And Yong in his book *The Spirit Poured Out on All Flesh*, writes, “salvation is a holistic and dynamic process: I was saved, I am being saved, and I will be saved.”²⁰⁹ Thus, with reference to these statements, we can say that salvation is already (past), now (present), and eschatological (future).

In Genesis, it says that humankind is created in the image and likeness of God (Gen 1:26-27). After the Fall, sin has damaged human beings’ relationship with God. Isaiah 59:2 says for example that “*your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.*” Nonetheless, according to Pinnock, sin “did not destroy the sinner’s identity as image bearer.”²¹⁰ I agree with him, because when we receive the Holy Spirit, we gain again, what we lost in through the sin of Adam. Irenaeus calls this “recapitulation.”²¹¹ And after receiving the Holy Spirit, our new life begins. Pinnock writes in a beautiful way, “When we say yes to God, Spirit births Christ in us and transformation begins.”²¹² His expression is supported by the Bible. The Bible says in 2 Corinthians 5:17, “*Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*”

Finally, I agree with Yong, when he asserts, “the gospel also has an eschatological dimension that is both realized and future.”²¹³ Even though we have experienced the presence of God in our life now, we will experience Him fully in the eschatological kingdom of God. Just like Jesus tells his disciples, “*I tell you, I will not drink from this fruit of this vine from now on until that day when I drink it new with you in my Father’s kingdom*” (Matt 26:29).

4.3.4 Salvation Outside the Church?

We know that God is love (1 John 4:8) and that He loves even sinners (Rom 5:8). We also know for sure that he has a desire to save all people. The Bible says in 1 Timothy 2:3-4, “*This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth.*” Concerning our two theologians, both Pinnock and Yong discuss the grace of God to humanity. They even speak about the work of the Holy Spirit in other

²⁰⁸ Pinnock, *Flame of Love*, 175.

²⁰⁹ Yong, *The Spirit Poured Out on All Flesh*, 118.

²¹⁰ Pinnock, *Flame of Love*, 175.

²¹¹ Ibid., 95.

²¹² Ibid., 176.

²¹³ Yong, *The Spirit Poured Out on All Flesh*, 90.

religions, outside the Church. As mentioned, Pinnock asks, “Why would the Spirit be working everywhere else but not here?”²¹⁴ Yong, on his part, claims that “Christian theology needs to engage the multicultural and the multireligious realities of our times.”²¹⁵ From their words, we know that both do not want to limit the work of the Holy Spirit, only to the Church. They both, therefore, understand the Holy Spirit to in other religions.

So do these theologians then believe and maintain that there is salvation outside the Church? In other words, do they mean that people can experience God in other religions? It is very interesting when Yong speaks about the story of the good Samaritan (Luke 10:25-37) in this case. Yong here emphasizes that the story has some implications for shaping Christian approaches to other faiths. Yong argues that it is possible that the good Samaritan fulfills both Jesus’ initial response – to love God and neighbor.²¹⁶ He, therefore, raises an important question, which is, “is it not also possible in today’s religiously plural world that there are some in other faiths who might love God and their neighbor as did the Samaritan?”²¹⁷ However, Yong himself believes that our salvation is by grace through faith as a gift from God, not the result of works (Eph. 2:9). However, what he wants to say in this case is that we Christians and non-Christians, in general, should not “subordinate these images of God’s presence and activity in and through all human beings,” including non-Christians.²¹⁸ As for Pinnock, as discussed earlier, his answer is both yes and no to the question regarding Holy Spirit and other religions. He asserts, “On the one hand, we should accept any spiritual depth and truth in them. On the other hand, we must reject darkness and error and at the very least see other faiths as insufficient apart from fulfillment in Christ.”²¹⁹

In conclusion, we can claim that the Holy Spirit is present and may be experienced in other faiths, according to Pinnock and Yong, although they believe that salvation is by grace through faith as a gift of God.

²¹⁴ Pinnock, *Flame of Love*, 201.

²¹⁵ Yong, *The Spirit Poured Out on All Flesh*, 237.

²¹⁶ *Ibid.*, 241.

²¹⁷ *Ibid.*, 243.

²¹⁸ *Ibid.*, 244.

²¹⁹ Pinnock, *Flame of Love*, 202.

4.3.5 Summary

In this chapter, I have considered Pinnock's and Yong's understanding of the work/role of the Holy Spirit in salvation. Mainly, they have the same notion and understanding of this doctrine, although they are from different traditions. Firstly, they both believe that salvation is an intratrinitarian event. It means that salvation is not only the work of the Son, nor the Spirit, but all the persons in the Trinity. Secondly, according to them, human's response (which is to accept or receive the grace of God) is needed in salvation. Because God does not force us, but He warmly welcomes all. Thirdly, they see salvation as a process that has already taken place; it is taking place now and will take place in future. Finally, they both refrain from limiting the work of the Holy Spirit to other faiths.

CHAPTER FIVE

Water Baptism and Spirit Baptism

Foreword

Baptism is one of the Christian doctrines which has split the Christians all over the world. For instance, while main churches such as Roman Catholic Church, Orthodox Church, Lutheran Church, Anglican Church, Presbyterian Church, Methodist Church and perhaps some other have infant baptism, churches like Baptist Church, Pentecostal/charismatic churches have adult baptism. In this chapter, I will discuss the work/role of the Spirit in baptism, according to the Baptist theologian Clark Pinnock and the Pentecostal theologian Amos Yong. Mainly, I will discuss their understanding of water baptism and baptism by the Holy Spirit, infant baptism and adult baptism, and baptism as a sacrament.

5.1 Clark Pinnock

5.1.1 Baptism as a Sacrament

According to Pinnock, baptism and Eucharist are the two common and central sacraments. To him, sacraments are media that send the grace of God to human beings. In other words, God comes to human beings and deals with human beings through material signs, sacraments.²²⁰ According to him, even though the common sacraments are baptism and Eucharist, there are, in fact, many sacraments. He says, “But church life is sacrament in more ways than these. God presence is evoked variously: through singing and prayer, through praise and thanksgiving, through greeting and fellowship, through teaching and instruction, through loving acts and kind service.”²²¹ Furthermore, he also asserts that “Reading Scripture in the liturgy is sacramental because it mediates the Word of God.”²²²

Notwithstanding, baptism is more than just singing and praying, and praising and thanksgiving. Baptism is a sacrament because it certainly initiates people into the community.²²³ Pinnock contends that “Baptism is the act in which the Spirit initiates

²²⁰ Clark Pinnock, *Flame of Love*, 122-123.

²²¹ Ibid., 122.

²²² Ibid., 122.

²²³ Ibid., 123.

individuals into the fellowship of the body of Christ.”²²⁴ He takes 1 Corinthians 12:13 for his argument, where it stands, *“For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.”*

Moreover, he quotes from Titus 3:5-6 and affirms that baptism is the washing of regeneration and renewal of the Holy Spirit.

5.1.2 Water Baptism

According to Pinnock, water baptism is related to the gift of the Holy Spirit. The Holy Spirit is there in water baptism and those who are baptized receive the Holy Spirit as a gift. Pinnock takes the words of Peter from Acts 2:38 as his support, where it says, *“Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”*²²⁵ Jesus also speaks of being born of water and Spirit (John 3:5). Pinnock claims that “There is not a dichotomy between water baptism and Spirit baptism.”²²⁶ Through water baptism, people receive the Holy Spirit. In other words, the Holy Spirit is given to the baptized as they open themselves to the gift of the Holy Spirit.

Nevertheless, Pinnock believes that the Holy Spirit was not absent before baptism to the believers. In his words, “It is not so much that the Spirit is tied to water as that baptism is part of a conversion complex in which the Spirit is received.”²²⁷ To support his assumption, he uses Acts 10:44-48 as an example, where it speaks about Cornelius who was dramatically converted and filled with the Holy Spirit before baptism. Therefore, because of this, Pinnock asserts that water baptism is “the public sign of the Spirit’s coming.”²²⁸

In addition, Pinnock also speaks about how the Baptists believe in baptism. He says that “Baptists seldom make the link between water and Spirit baptism but see water baptism as human response only.”²²⁹ In this way, baptism becomes just a witness to a human decision, not an occasion of receiving of the Holy Spirit, according to the Baptists. Nonetheless, even as a Baptist theologian, Pinnock believes that water baptism and Spirit baptism are associated.

²²⁴ Ibid., 124.

²²⁵ Ibid., 166.

²²⁶ Ibid., 167.

²²⁷ Ibid., 167.

²²⁸ Ibid., 124.

²²⁹ Ibid., 125.

He claims, “As the Spirit came upon Jesus as he came up out of the water, so water and Spirit baptism are associated.”²³⁰

5.1.3 Baptism in the Holy Spirit

As already mentioned above, water baptism and baptism in the Holy Spirit are connected. However, Pinnock also speaks about baptism in the Holy Spirit in a broader way. He claims that Spirit baptism is not a one-time event, but a process that occurs over a lifetime. In his words, he says, “Baptism in the Spirit, which is sacramentally symbolized in water baptism, gets worked out over a lifetime, whether it begins in infancy or later life.”²³¹ More clearly, he insists that “One does not begin life in the Spirit more than once, but one may be filled with the Spirit many times in terms of awareness and appropriation.”²³² His impression “filled with the Spirit many times” is ambiguous, and he does not explain in detail what he means. However, I believe this may be connected to his expression of the “second blessings.”

According to Pinnock, there is no contrast between second blessings and baptism in the Holy Spirit even though he does not say that directly. Indeed, it is not important for him to name Spirit baptism as the second blessing as he asserts, “Whether we call it Spirit baptism or do not is unimportant.”²³³ When Pinnock tries to explain what the second blessings mean, he asserts that some Christians experience dimensions of Pentecost early and others later in their life. He says for example, “None of the baptized completely realize the full implications in terms of grace and freedom, holiness and power, that are promised.”²³⁴ It means that we experience the power/gifts of the Holy Spirit day by day and we bear fruits (Gal. 5:22-23) little by little. To make it more apparent, Pinnock affirms that “Our baptism in the Spirit is continually being renewed and realized.”²³⁵

²³⁰ Ibid., 125.

²³¹ Ibid., 168.

²³² Ibid., 124.

²³³ Ibid., 170.

²³⁴ Ibid., 168.

²³⁵ Ibid., 170.

5.1.4 Infant Baptism

In the introductory section of this chapter, I have mentioned that the doctrine of baptism is one of the reasons that divides Christian churches in the world. In mainline churches such as the Catholic Church, Orthodox Church, Lutheran Church and some other Protestant churches, it is quite common to baptize infants. However, in some churches such as Baptist churches, Pentecostal churches and some other churches, infant baptism is invalid.²³⁶ Moreover, as a Baptist theologian himself, Pinnock is more or less against infant baptism. First, he claims that baptism was administered to people who convert and not to infants.²³⁷ In baptism people renounce their sins, they decide to accept Jesus as their Lord and Savior and they received anointing for ministry. In this case, infants cannot do such things.

There is one other reason why infants should not be baptized, according to Pinnock. He maintains that “The danger of baptizing infants is that the action might be regarded as magical and the importance of faith be lost sight of.”²³⁸ In other words, first, it is quite easy for people to rely on a ritual and believe that their children are saved by the ritual. Second, it is also very easy to forget the importance of faith, which makes baptism as a tradition or custom, something we do because others do. On the other hand, Pinnock also is aware of the danger of insisting on believers’ baptism. He says, “we might regard the human decision so highly that we forget God’s enabling grace.”²³⁹

Eventually, Pinnock is not totally against infant baptism, even though he is for adult baptism as a Baptist theologian. He contends that infant baptism deserves our respect because it was already practiced in the ancient time. In his words, “Infant baptism is an ancient practice and for that reason deserves our respect, though the meaning of baptism is clearer when the candidate is a convert who confesses Christ and receives the Spirit.”²⁴⁰ Moreover, he also upholds that infant baptism can have the same result as adult baptism if it is followed by a real confirmation.²⁴¹ Nonetheless, he has overall opted for the dedication of infants first and water/Spirit baptism later.

²³⁶ Harald Hegstad, *Gud, verden og håpet: innføring i kristen dogmatikk* (Oslo: Lunde Forlag, 2015), 216.

²³⁷ Pinnock, *Flame of Love*, 125.

²³⁸ *Ibid.*, 126.

²³⁹ *Ibid.*, 126.

²⁴⁰ *Ibid.*, 167.

²⁴¹ *Ibid.*, 126.

5.2 Amos Yong

5.2.1 Baptism as a Sacrament

According to Amos Yong, sacraments are neither just baptism and Eucharist, which are mainly common in Baptist churches nor the seven sacraments; baptism, confirmation, Eucharist, penance, confession, marriage and anointing of the sick, which are normal for example in the Roman Catholic Church. In opposition to the classical view of sacraments, he does not consider sacraments to be the way in which salvation is achieved through the priesthood, through baptism, or through the other sacraments. To him, as a Pentecostal theologian, a sacrament can also be for instances speaking in tongues, healings, the shout, and the dance, because the Holy Spirit truly can be encountered and manifested in the lives of individuals through these sacraments.²⁴²

Nevertheless, when it comes to sacraments, Yong, in his book *The Spirit Poured Out on All Flesh*, mostly writes on baptism (both water baptism and Spirit baptism), compared to speaking in tongues, healings, the shout and the dance. Concerning water baptism, he writes, “baptism in water not only enacts our participation in the death and resurrection of Christ and our conversion/cleansing but also represents our reception of the gift of the Holy Spirit.”²⁴³ Therefore, we can say that baptism is a sacrament, according to Amos Yong, even though he understands sacrament in a broad manner.

5.2.2 Water Baptism

Even though “Spirit baptism” is very popular among the Pentecostals, still it does not mean that they do not practice water baptism. In fact, water baptism is important and necessary for them. Most Pentecostal theologians also identify the baptism with water baptism.²⁴⁴ In his book *The Spirit Poured Out on All Flesh*, Yong also speaks about both water baptism and Spirit baptism.²⁴⁵ According to the Tradition, water baptism is always related to the forgiveness of sins and the Christian initiation into the Church.

²⁴² Amos Yong, *The Spirit Poured Out on All Flesh*, 136.

²⁴³ Ibid., 159.

²⁴⁴ Karkkainen, *Pneumatology*, 95.

²⁴⁵ Yong, *The Spirit Poured Out on All Flesh*, 156.

Concerning water baptism, Amos Yong mentions two responses on these issues from a Pentecostal and pneumatological perspective. First, the response is that the Bible and the church fathers teach us that there is an undeniable connection between water and Spirit baptism.²⁴⁶ Moreover, the church fathers actually expected the catechumens (Christian who is under preparation for baptism) to receive the Holy Spirit during the baptismal immersion. Second, Yong mentions about Oneness Pentecostals (who believe God as one person, not three persons) who go further and contend that if one has repented, baptized in water and received the Holy Spirit, then there is evidence of speaking in other tongues.²⁴⁷ Yong, however, is not totally in agreement with the Oneness view on the significance of speaking in tongues in relation to salvation even if he does not claim that their view is wrong.²⁴⁸

From his own view on water baptism, Amos Yong, firstly, asserts that Christian water baptism should include the invocation of the Holy Spirit. It is, however, unclear what does he mean by invocation. It can be a prayer to the Holy Spirit or just naming the Holy Spirit, together with the Father and the Son, when a believer is baptized. For instance, in Oneness Pentecostal Church, people are baptized in the name of Jesus, not in the name of the Father, the Son and the Holy Spirit. By invoking the Holy Spirit, the Holy Spirit partakes in the ritual, which makes the ritual explicitly Christian.²⁴⁹ Secondly, water baptism not only accomplishes our rebirth (participation in the death and resurrection of Christ) but in the process, we receive the gift of the Holy Spirit, according to Yong. Thirdly, he stresses that God cleanses our sins during the baptism, and that the Holy Spirit continues to sanctify us.²⁵⁰ Finally, Yong understands water baptism not as a “dead ritual” but as a living ritual and a transformative act of the Holy Spirit, which transforms our lives.²⁵¹

5.2.3 Baptism in the Holy Spirit

The Pentecostals understand the event of the Spirit baptism as distinct from water baptism and that Spirit baptism comes after.²⁵² Consequently, Pentecostals believe that the Spirit works differently in regeneration, in water baptism than in Spirit baptism. Here, Yong provides two

²⁴⁶ Ibid., 157.

²⁴⁷ Ibid., 157.

²⁴⁸ Ibid., 158.

²⁴⁹ Ibid., 158.

²⁵⁰ Ibid., 159-160.

²⁵¹ Ibid., 160.

²⁵² Karkkainen, *Pneumatology*, 96.

different understanding among the Pentecostals. First, early Pentecostals understand Spirit baptism as a third particular experience.²⁵³ According to them, justification or regeneration, which is water baptism, is the first experience and then sanctification, which comes second, and baptism with the Holy Spirit follows. Therefore, the Pentecostals claim that baptism in the Holy Spirit is “a gift of power upon the sanctified life,” as Karkkainen asserts,²⁵⁴ or as “charismatic empowerment to witness.”²⁵⁵ Second, later classical Pentecostals do not regard sanctification as a prerequisite to baptism in the Holy Spirit. Because of that, they see Spirit baptism as a second experience. Concerning the sanctification, on the one hand, they include it in the first experience; in regeneration/conversion. On the other hand, they also understand it as a long-life growth process,²⁵⁶ that the Holy Spirit is sanctifying believers through their lives.

Yong, somehow, does not completely agree with the arguments from both early Pentecostals and classical Pentecostals on Spirit baptism. He argues that Spirit baptism is not merely related to the endowment of power for witness, nor does he understand Spirit baptism as merely Christian initiation into the church. Instead, he proposes that in the baptism of the Holy Spirit, one receives the dynamic and full experience of salvation. In other words, the believer is not merely dead with Christ but is awoken with him, so that he or she can do the things that Christ did.²⁵⁷ Here, his approach is unclear, but he seems to believe that believer can do the miracles that Jesus did.

In addition, Yong uses *ordo salutis* (order of salvation) from classical Protestantism to point out or argue his view on Spirit baptism. First, he says that Spirit baptism is anticipated by Jesus to offer the Holy Spirit to all human beings in order to draw all people to himself (John 16:7-8). Second, Spirit baptism is simply a rite for Christian initiation. That includes, however, repentance and baptism for the forgiveness of sins. Third, Spirit baptism includes justification of sinners. Fourth, it is related to sanctification. Sinners are made righteous through Christ and through the Spirit. Fifth, it unites Christians with Christ in his power. By that, he empowers them and uses them for his ministry. Finally, Spirit baptism is also related

²⁵³ Ibid., 96.

²⁵⁴ Ibid., 96.

²⁵⁵ Yong, *The Spirit Poured Out on All Flesh*, 99.

²⁵⁶ Ibid., 119.

²⁵⁷ Ibid., 101.

to deification, which means, “being made participants in the divine nature and in the life of God.”²⁵⁸

5.2.4 Infant Baptism

In his book *The Spirit Poured Out on All Flesh*, Amos Yong does not speak much about infant baptism. Only one time he mentions it, and it is when he discusses the relationship between ecclesiology and soteriology. He writes, “The Radical Reformers were the first to question seriously and extensively not only the practice of infant baptism but also the connection between salvation and baptism.”²⁵⁹ Through these words, it is not clear what his understanding is of infant baptism. Nor does he provide a clear view anywhere else in the book.

Still, we can perhaps make an assumption on his opinion on infant baptism from his understanding of salvation, especially his understanding of family salvation. As mentioned in the previous chapter, Yong has many dimensions for salvation, such as personal salvation, family salvation, ecclesial salvation, ...etc. First, on the one hand, when he speaks about salvation, especially personal salvation, Yong puts individual repentance as the main concern.²⁶⁰ Second, on the other hand, when he speaks about family salvation, he also states that “The salvation of the individual is thus intimately connected with the salvation of his or her family.”²⁶¹ He takes Acts 11:14 as an example, where it says, “*He will bring you a message through which you and all your household will be saved.*” Therefore, it is impossible from this point of view to argue that Amos Yong is open for infant baptism.

5.3 Discussion

5.3.1 Baptism is a Sacrament

It is rather interesting that both Pinnock, as a Baptist theologian, and Yong, as a Pentecostal theologian, have somehow the same understanding of what a sacrament is. They do not rely on the understanding of the traditions. In contrast, their understanding is in some way quite

²⁵⁸ Ibid., 102.

²⁵⁹ Ibid., 128.

²⁶⁰ Ibid., 92

²⁶¹ Ibid., 92.

broad. Earlier, I mentioned that Pinnock believes there are many sacraments. He says for example that “Sacraments are media that transmit the grace of God to bodily creatures, and thank God, there are many of them.”²⁶² Those media are, according to him, praising, thanksgiving, reading Scripture, ...etc. In the same way, Yong as a Pentecostal also believes that sacraments are not just baptism and Eucharist, but that there is more such as; speaking in tongues, healings, the shout and the dance.²⁶³

Pinnock’s view from a Baptist perspective of what a sacrament is strange and deviating. It is because his understanding is in a way in contrast to or against Baptist faith. As mentioned according to the Baptists, there are only two ordinances (sacraments) which are baptism and the Lord’s Supper. And they are defined by two criteria: “(1) ordinances must have been directly instituted by Christ, and (2) they must be directly related to the gospel.”²⁶⁴ Because of this, we can say that Pinnock here is more or less against his own tradition. While only baptism and the Lord’s Supper are the only ordinances/sacraments according to Baptist faith, singing, prayer, reading Scripture are also sacraments according to Pinnock. Regarding Amos Yong, we can say that his understanding of what a sacrament may be more or less contradicting other Christian traditions, but not his own tradition. For the Pentecostals, the sacraments; baptism and the Lord’s Supper are not the only way media, by which we experience the divine or gain salvation. On the contrary, they believe that they can experience God as supernatural. They believe in the present-day manifestation of spiritual gifts, that the spiritual gifts are granted by the Holy Spirit and are normative in the life of the believers.²⁶⁵ Therefore, for the Pentecostals including Yong “worship” is another way of professing “presence of God.”²⁶⁶ During their service, the Holy Spirit is manifested by speaking in tongues, healings, shouting and dancing, which are sacraments according to Yong.²⁶⁷

Nevertheless, even though both Pinnock and Yong understand sacrament in a broader way, we cannot claim that baptism is not an important sacrament for both these theologians, in which, singing, prayer, reading Scripture, speaking in tongues, healings, dancing, ...etc. are part of these sacraments. Baptism, however, is seen to be more important than the rest of the

²⁶² Pinnock, *Flame of Love*, 122.

²⁶³ Yong, *The Spirit Poured Out on All Flesh*, 136.

²⁶⁴ John S. Hammett, “Baptism and the Lord’s Supper,” in *Baptist Faith and Message 2000: Critical Issues in America’s Largest Protestant Denomination*. (ed. Douglas K. Blount and Joseph D. Wooddell. Maryland: Rowman & Littlefield Publishers, Inc., 2007), 72.

²⁶⁵ Karkkainen, *An Introduction to Ecclesiology*, 70.

²⁶⁶ *Ibid.*, 70.

²⁶⁷ Yong, *The Spirit Poured Out on All Flesh*, 159.

sacraments, according to them. In short, we can assert that they both see sacrament from the perspective of pneumatology rather than the perspective of Christology.

5.3.2 Water Baptism and Spirit Baptism

Baptism and the Holy Spirit are connected in a way. When Jesus himself was baptized, the Holy Spirit came down upon him as a dove (Matt. 3:16, Mark 1:10, Luke 3:22, John 1:32). In John 14, Jesus said twice that God the Father will send the Holy Spirit (John 14:16, 26). And the Holy Spirit was sent on Pentecost (Acts 2:1-4). In Acts 19, we see some disciples, and although they were disciples, they had not heard of the Holy Spirit. After having a conversation with Paul, they were baptized by him, and then they received the Holy Spirit immediately (Acts 19:5-6). Here, we see that the true baptism is followed by the Holy Spirit. Since people receive the Holy Spirit at baptism, we can maintain that water baptism and Spirit baptism are related to each other.

As for Pinnock and Yong, we can maintain that they both agree on this theme that there is a relation between water baptism and Spirit baptism. Pinnock insists that water baptism and Spirit baptism are associated “As the Spirit came upon Jesus as he came up out of the water.”²⁶⁸ In agreement, Yong also argues that the baptized receives the Holy Spirit at water baptism.²⁶⁹ Then, we can ask, what is Spirit baptism, according to these two theologians? It is an important question because the Holy Spirit is already received at water baptism. Before discussing Pinnock’s and Yong’s understanding of Spirit baptism, I want to explore the general idea of Spirit baptism. In John 3:5, Jesus says, “*Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.*” How do we interpret this verse? Does it mean that there are two different baptisms, namely water baptism and Spirit baptism? In his book *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Karkkainen mentions two different views of Spirit baptism. They are sacramental view and non-sacramental/integrative view. According to the former view, the Holy Spirit is already received and present through water baptism (This view receives support from Catholic Church, Lutheran Church, Anglican Church, Presbyterian Church, ...etc.). However, the later view, which is a non-sacramental view, sees Spirit

²⁶⁸ Pinnock, *Flame of Love*, 125.

²⁶⁹ Yong, *The Spirit Poured Out on All Flesh*, 158.

baptism as a “new imparting.”²⁷⁰ In other words, it means that the reception of the Holy Spirit does not come automatically in the moment of water baptism. More precisely, people receive a real imparting of the Holy Spirit in Spirit baptism, according to the non-sacramental view. Karkkainen also mentions that “Pentecostals view the event of Spirit baptism as distinct from and subsequent to conversion.”²⁷¹ In other words, this means water baptism and Spirit baptism are two different events, according to the Pentecostals, possibly for the Baptists as well. In the book *Confessional Lutheran Dogmatics: Baptism*, David P. Scaer writes that according to Baptist theologies, Spirit baptism, which is also called “the inner Baptism,” refers to an inner experience, and it is not equated with water baptism.²⁷² He continues and writes that the Baptists simply see Spirit baptism as another term for conversion.²⁷³

We may then ask why both Pinnock and Yong speak about Spirit baptism as a separate sacrament when their Pentecostal and Baptist religious backgrounds both believe that the Holy Spirit is already at water baptism. I believe Pinnock beholds the Baptist theologies on this matter. When he says water baptism and Spirit baptism are associated, he does not mean that the baptized does not experience the Holy Spirit after in his or her life. For Pinnock, unlike water baptism, Spirit baptism is not a one-time event. However, it is an ongoing process over a lifetime.²⁷⁴ What does he mean by that? He means that the Holy Spirit is not manifested once at water baptism to believers but may be many times in their life. He argues, “I myself, for example, am scholarly in orientation and need to grow in the ability to rejoice and celebrate. I need the Spirit to set me free in relation to certain potentials of my baptism.”²⁷⁵ In a like manner, Yong also understands that Spirit baptism happens over a lifetime. He asserts that Spirit baptism “could be understood in terms of what the Orthodox call *theosis* (deification).”²⁷⁶ It means that believers are being made participants in the divine nature and in the life of God. The Scripture says for example in 2 Peter 1:4b, “*so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.*” According to Luther, the Christian growth is seen through the word

²⁷⁰ Karkkainen, *Pneumatology*, 97.

²⁷¹ *Ibid.*, 96.

²⁷² David P. Scaer, *Confessional Lutheran Dogmatics: Baptism* (St. Louis, Missouri: The Luther Academy, 1999), 102. (ed. John Stephenson)

²⁷³ *Ibid.*, 108.

²⁷⁴ Pinnock, *Flame of Love*, 168.

²⁷⁵ *Ibid.*, 168.

²⁷⁶ Yong, *The Spirit Poured Out on All Flesh*, 102.

and the sacraments (CA 5).²⁷⁷ I believe that both Pinnock and Yong would not disagree with Luther here. Still, for Pinnock and Yong, they argue there is more. For them, a believer, for example, grows through the *charismata* (preaching, speaking in tongues, prophesizing, ...etc.)

5.3.3 Infant Baptism is Invalid?

Generally, the Baptists and the Pentecostals do not practice infant baptism. In other words, infant baptism is invalid for them. As mentioned earlier, Hegstad in his book *Gud, verden og håpet*, claims that infant baptism is invalid in churches like Baptist churches and Pentecostal churches.²⁷⁸ In the Bible, we do not directly find verses for infant baptism, yet we find some verses which are used for infant baptism (Acts 16:15, 16:33, 18:8, 1 Cor. 1:16). Nonetheless, these Bible verses are not enough to accept infant baptism, according to them. For them, baptism is first and foremost understood as a confession and obedience. Since children cannot confess personally to Jesus Christ, baptism is excluded from small children. They argue that baptism in the Bible always has the prerequisite for repentance and belief which is impossible for an infant. Therefore, they practice only the "baptism of believers."²⁷⁹

Both of Pinnock and Yong have a general understanding of infant baptism. Even though, being Baptist and Pentecostal theologians, they believe that baptism should be for the people who convert, and they do not maintain that infant baptism is invalid. In fact, Pinnock demands that we, however, should respect infant baptism because it is an ancient practice.²⁸⁰ Furthermore, he also claims that "infant baptism followed by real confirmation could have the same result."²⁸¹ Therefore, it seems that he respects infant baptism and that rebaptism is unnecessary, according to Pinnock. We know that baptism is related to salvation. When Yong speaks about family salvation from his seven dimensions of salvation, he mentions that individual or personal salvation is connected to his or her family.²⁸² As mentioned little earlier, we see this kind of salvation many times in Acts. We see for examples to Cornelius and his households (Acts 11:14-15), to the households of Lydia (Acts 16:14-15), with the Phillipian jailer (Acts 16:31-33), and with Crispus (Acts 18:8a). Some can argue that "family

²⁷⁷ The Book of Concord; *The Confessions of the Evangelical Lutheran Church*. Edited by Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000), 40.

²⁷⁸ Hegstad, *Gud, verden og håpet*, 216.

²⁷⁹ Ibid., 216.

²⁸⁰ Pinnock, *Flame of Love*, 167.

²⁸¹ Ibid., 126.

²⁸² Yong, *The Spirit Poured Out on All Flesh*, 92.

salvation” was a norm only in ancient societies because the father was the head of the household. And, that “personal repentance/conversion/salvation” is the norm for modern societies. Nonetheless, “family salvation” is there, according to Yong. He argues that God can answer a believer’s prayer in a way that the unbeliever in the family also gets salvation. Yong takes 1 Corinthians 7:14 to support his assertion, where it stands, *“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy”*. In Acts 2:39, it also says that *“the promise (salvation) is to you and to your children, and to all who are afar off, as many as the Lord our God will call”*.

Overall, we can affirm that as a Baptist theologian and a Pentecostal theologian, Pinnock and Yong prefer adult baptism, rather than infant baptism. They believe that people repent or renounce their sins, and they decide to accept Jesus Christ as their Lord and Savior at baptism. Perhaps, we can claim that their notion of baptism is close to Zwingli and Barth. Zwingli understands baptism essentially in terms of personal/individual faith, without any sacramental significance. Very similarly, Barth also understands baptism as man’s testimony to what he/she believes.²⁸³ Therefore, both Zwingli and Barth deny infants baptism, because infants are not able to receive the grace of God, according to them. Nevertheless, both Pinnock and Yong do not declare infant baptism as invalid or wrong doctrine. For both of them, their main concern is growing in likeness to Christ, becoming like Christ and walking in the Spirit.

5.3.4 Summary

In this chapter, I have discussed the views of Pinnock and Yong on the work/role of the Holy Spirit in baptism. Very interestingly, a Baptist theologian like Clark Pinnock and a Pentecostal theologian like Amos Yong have the same understanding in most issues regarding baptism. Most importantly perhaps is that they both agree that there is a relationship between water baptism and Spirit baptism, that the Holy Spirit is received at water baptism. It is like what German Martinez states in his book *Signs of Freedom: Theology of the Christian Sacraments*, that “The visible and invisible together create life.”²⁸⁴ In other words, water

²⁸³ Scaer, *Confessional Lutheran Dogmatics: Baptism*, 169.

²⁸⁴ German Martinez, *Signs of Freedom: Theology of the Christian Sacraments* (New York: Paulist Press, 2003), 91.

baptism without the Holy Spirit is not real baptism. In addition, they both believe that the Holy Spirit is manifested to the baptized/believer over a lifetime. In addition, concerning infant baptism, I believe both prefer “baptism of believers,” rather than infant baptism, even though they are not absolutely and totally against infant baptism. Lastly, even though they understand the Christian sacrament in a very broader way, they both still believe baptism is a sacrament.

CHAPTER SIX

Gifts of the Holy Spirit

Foreword

In 1 Corinthians 14:1 Paul says, “*Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy.*” According to the Scripture, we are to desire the gifts of the Holy Spirit. In the New Testament, we see that the gifts are many, there is the gift of prophecy, serving, teaching, faith, miracles, healings, tongues, ... etc. (Rom 12:6-8, 1 Cor 12:8-10, 28; Eph. 4:11, 1 Pet 4:11). Nevertheless, the issue is that they are understood differently, especially the miracles and speaking in tongues. For instance, according to Karkkainen, he writes in his book, *An Introduction to Ecclesiology* that Luther limits the phenomena of Pentecost (tongues, fire, wind) to the apostolic era.²⁸⁵ In this chapter, I will attempt to explore how a Baptist theologian Clark Pinnock and a Pentecostal theologian Amos Yong understand the gifts of the Holy Spirit. I will mainly discuss their understanding of the gifts of speaking in tongues and healings.

6.1 Clark Pinnock

6.1.1 “Charisms”

The word “gift” is related etymologically to grace, which is in Greek “*χάρις*” (charis). It simply points to the gracious workings of God. Therefore, the gifts of the Spirit are also called “charisms” or “charismata.”²⁸⁶ Primarily, Pinnock understands charisms as the manifestations of the presence of the Holy Spirit. It means the Holy Spirit is manifested to the believers and that the believers experience Him. It can be, for example, through speaking in tongues and healings. In his words, Pinnock claims, “Spirit works not only noetically, creating an awareness of the work of Jesus, but ontically as well, releasing supernatural, life-giving powers.”²⁸⁷ According to Pinnock, he points out the importance of the outpouring of the Holy

²⁸⁵ Karkkainen, *An Introduction to Ecclesiology*, 44-45.

²⁸⁶ Pinnock, *Flame of Love*, 130.

²⁸⁷ *Ibid.*, 130.

Spirit. That it is not only upon the leaders (bishops, pastors, elders) of the church, but also upon all people, even to the slaves, women, and young people, according to Pinnock.²⁸⁸

In addition, very importantly, Pinnock also maintains that the charisms are for building up the community, the church and advance its mission.²⁸⁹ He takes 1 Corinthians 12:7 as his support, where it says, “*Now to each one the manifestation of the Spirit is given for the common good.*” It means that believers are to use their gifts for others. Noteworthy, according to Pinnock, is that all the gifts of the Holy Spirits, including speaking in tongues and healing exist today. More precisely, he is more or less against those who contend that “charismatic life was not meant to persist after the age of the apostles.”²⁹⁰ For him, spiritual gifts (charisms) are not linked narrowly to the apostles, but widely to kingdom ministries. In short, charisms were not just for the first Christians generation.

6.1.2 “Speaking in Tongues”

In the book of Acts, we see that baptism is often followed by speaking in tongues. In Acts 19:5-6, the Ephesians began to speak in tongues after being baptized in water. Similarly, Cornelius and his family were heard speaking in tongues after being baptized (Acts 10:46-47). Pinnock, somehow, believes in these verses, and he, therefore, asserts that “charisms express themselves when the giver of the gifts is present.”²⁹¹ He furthermore insists that the baptized should expect to experience the touching of the Spirit and to receive the gifts of the Spirit

What is, then, the meaning of speaking in tongues and how important is it for the believers according to Pinnock? In response to first part of the question, Pinnock argues that speaking in tongues is prayer without concepts. It is prayer at a deep and noncognitive level. He explains that when speaking in tongues, “We surrender to God when we pray in tongues and give control even of our speech over to him.”²⁹² Concerning the second part of the question, on the one hand, it is obviously important to receive the gift of speaking in tongues, because it is the gift of the Spirit. But, on the other hand, Pinnock maintains that it is not necessary to speak in tongues. First, he argues that there is no law of speaking in tongues in the New Testament. Second, he also argues that “Peter did not say that converts would speak

²⁸⁸ Ibid., 132.

²⁸⁹ Ibid., 130.

²⁹⁰ Ibid., 132.

²⁹¹ Ibid., 167.

²⁹² Ibid., 173.

in tongues, and the convert on the day of Pentecost did not speak in tongues so far as we can tell.”²⁹³ His point is that there is more than one channel for the Spirit to manifest Himself to believers.

Therefore, according to Clark Pinnock, speaking in tongues is a noble and edifying gift of the Holy Spirit.²⁹⁴ It is a way of speaking to God. In 1 Corinthians 14:2, it says, “*For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit.*” By speaking in tongues, they build themselves up (1 Cor 14:4). Nonetheless, according to Pinnock, speaking in tongues is on the other hand not the norm, but normal. As he says, “It is best to say that speaking in tongues is normal rather than normative.”²⁹⁵ Some, like the apostles, may speak in tongues when they are filled with the Spirit, but it does not mean that every Christian should speak in tongues.

6.1.3 “Gifts of Healings”

In the gospels, we see that Jesus performed a lot of miracles and healings. According to Pinnock, Jesus’ miracles and healings were not coincidental to his mission but evidence of God’s reign of love.²⁹⁶ Furthermore, Jesus gave his disciples the authority to heal people, and they did heal people (Mark 6:13, Matthew 10:1). Especially, after the Pentecost, the apostles were filled with the Holy Spirit and they healed people with diseases and unclean spirits (Acts 2, 5:16, 8:7). And Pinnock demands that today’s churches need these healing activities. He asserts that “Healing the sick was a prominent activity of Jesus, and it deserves a place in the ministry of today’s church.”²⁹⁷ He makes this demand because there are many people who are in need of delivering from deceases and Satan’s power.²⁹⁸

Pinnock even argues that the gospel actually is about healing in the broad sense. He claims that “God cares about the healing of individuals, communities, nations and the cosmos.”²⁹⁹ Therefore, he accepts the gifts of healing as one of the charisms (1 Cor 12:9, 28). However, it does not mean that people who have gifts of healing can heal every sick person

²⁹³ Ibid., 172.

²⁹⁴ Karkkainen, *Pneumatology*, 144.

²⁹⁵ Pinnock, *Flame of Love*, 172.

²⁹⁶ Ibid., 132.

²⁹⁷ Ibid., 135.

²⁹⁸ Ibid., 136.

²⁹⁹ Ibid., 135.

that they pray for. Thus, Pinnock claims that the sick have a responsibility, which is to be open.³⁰⁰ If people are not open to receive healing or in other words, if they do not believe, it is impossible for them to be healed.

Moreover, it is quite important to note that according to Pinnock, healing as a gift of the Holy Spirit is not against to medical science. He explains that healing prayer simply means we place our problems of physical bodies and ask God for help and healing. However, it does not mean that “we worship health and demand to be free from suffering.”³⁰¹ It means, in other words, that “we simply ask: Lord, here are our needs; give us what you please.”³⁰² Overall, for Pinnock, spiritual activities such as healings are necessary for today’s churches. He even says apparently that “the church is responsible for ministering deliverance.”³⁰³

6.2 Amos Yong

6.2.1 “Charismata”

For the Pentecostals, *charismata* (the gifts of the Spirit) are very important. Indeed, the heart of Pentecostalism is its belief in the present-day manifestation of spiritual gifts.³⁰⁴ According to them, these *charismata* are granted by the Holy Spirit and they are normative in contemporary church life and ministry. Their view and belief on *charismata* make them the most growing Christian movement in the world today. In his book, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Karkkainen explains in this way; “They have risen, significantly, because it has challenged the so-called cessationist principle, which holds that miracles or extraordinary *charismata* were terminated at or near the end of the apostolic age.”³⁰⁵

As a Pentecostal theologian, Yong, also, believes in the present-day manifestation of spiritual gifts. However, he understands *charismata* in a broader sense. First, he insists that we should abandon the early modern distinction between natural and supernatural when talking about the *charismata*. He says this should be done because of the fallacious dualisms these imply. Therefore, according to him, “*charismata* is simply a more obvious sign of the

³⁰⁰ Ibid., 139.

³⁰¹ Ibid., 135.

³⁰² Ibid., 136.

³⁰³ Ibid., 136.

³⁰⁴ Karkkainen, *Pneumatology*, 90-91.

³⁰⁵ Ibid., 90.

interpenetration of the divine and the orders of creation.”³⁰⁶ Second, he claims that the *charismata* can be cultivated and developed.³⁰⁷ In other words, the endowments of the Holy Spirit are not necessarily arbitrary. According to Yong, life is filled with the charismatic presence of the Spirit the more in tune we are with the Spirit, according to Yong. Third and very importantly, Yong also asserts that “The *charismata* are for the common good.”³⁰⁸ He quotes from 1 Corinthians 12:7, where it says, “Now to each one the manifestation of the Spirit is given for the common good.” Thus, according to Yong, cultivation of the *charismata* should not be for self-exaltation or self-advancement, but for the edification of others.³⁰⁹

Ultimately, Yong contends that “the charismatic gifts need to be discerned in all circumstances.”³¹⁰ It is because we experience the Holy Spirit in various orders of creation, not only in the ecclesial context. It means that if someone claims to have a gift of Spirit, the congregation has to determine afresh whether it is of the Holy Spirit.³¹¹ Yong further affirms that “The life, death, and resurrection of Jesus the Christ is the supreme Christian norm for such discernment.”³¹²

6.2.2 “Speaking in Tongues”

As mentioned earlier in chapter 4, in their five “full gospel” the Pentecostals states, “the baptism in the Holy Spirit evidenced by speaking in tongues.”³¹³ This makes it clear that the majority of Pentecostals believe in speaking in tongues. By far, the majority of Pentecostals also believe that speaking in tongues is the physical evidence of Spirit baptism.³¹⁴ In fact, as a Pentecostal theologian, Yong himself also believes in speaking in tongues. He says that from a Pentecostal perspective the Spirit enables believers to speak in other tongues.³¹⁵

First and foremost, Yong understands speaking in tongues as a prayer. More precisely, in his book *Spirit of Love: A Trinitarian Theology of Grace*, he claims that speaking in

³⁰⁶ Yong, *The Spirit Poured Out on All Flesh*, 294-295.

³⁰⁷ Ibid., 295.

³⁰⁸ Ibid., 295.

³⁰⁹ Ibid., 295.

³¹⁰ Ibid., 295.

³¹¹ Ibid., 296.

³¹² Ibid., 295.

³¹³ Karkkainen, *An Introduction to Ecclesiology*, 71.

³¹⁴ Karkkainen, *Pneumatology*, 96.

³¹⁵ Yong, *The Spirit Poured Out on All Flesh*, 295.

tongues is a cry and expressions from the human heart because it longs for union with God.³¹⁶ He quotes from John 7:38-39, where it says, “Out of the believer’s heart shall flow rivers of living water,” and asserts that such vibrant streams (the expressions) are part of the work of the Spirit.³¹⁷ More to the point, speaking in tongues is means of experiencing the rapturous love of God, according to Yong.³¹⁸ Also, in his other book, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*, Yong writes that Pentecostals conceive speaking in tongues as a primary means of worshipping and adoring God.³¹⁹

In addition, in his book, *The Spirit Poured Out on All Flesh*, Yong also mentions about the belief and position of the Oneness Pentecostals on speaking in tongues. Oneness Pentecostals go further and contend that if one has repented, been baptized in water and has received the Holy Spirit, there this will be seen through speaking in other tongues.³²⁰ They insist that speaking in other tongues indicate the indwelling of the Spirit in the one who is baptized, and that it is the proof of accomplishing salvation to the person. They believe that there are three biblical verses to support this claim (Acts 2:4; 10:44-45, 19:6). Concerning the issue, Yong, however, is not in total agreement with the Oneness view on the significance of speaking in tongues in relation to salvation, even if he does not claim that their view is wrong.³²¹

All in all, as a Pentecostal theologian, Yong believes that speaking in tongues was and remains exactly central to the piety of Pentecostals. According to him, it is because it indicates a divinely given language through which the believer experiences and manifests the divine reality on his or her life.³²² More precisely, Yong asserts, “Pentecostal is transformed through the glossolalic experience from being a “nobody” to being a “child of the king” who worships in the presence of God.”³²³

³¹⁶ Yong, *Spirit of Love*, 52.

³¹⁷ Ibid., 52.

³¹⁸ Ibid., 53.

³¹⁹ Amos Yong, *Spirit-Word-Community*, 283.

³²⁰ Yong, *The Spirit Pour Out on All Flesh*, 157.

³²¹ Ibid., 158.

³²² Yong, *Spirit-Word-Community*, 283.

³²³ Ibid., 283.

6.2.3 “Healings”

As “speaking in tongues,” is one of the Pentecostals’ five “full gospel,” healing of the body is also one of them. Indeed, it is written as number three of their “full gospel,” that “healing of the body as provided for all in the atonement.”³²⁴ As a Pentecostal theologian, Yong also agrees with the other Pentecostals that the Christian gospel includes healing of the body. When he speaks about the gospel in a broader way, he claims that the gospel includes deliverance from the devil. He continues and asserts that the gospel also includes the healing of the sick. He quotes from Acts and argues that “The Spirit who empowered Jesus to heal also empowered the early Christians to minister healing to the sick” (Acts 5:16; 8:6-7).³²⁵ Relating to this matter, when he also speaks about material salvation as one of his seven dimensions of salvation, Yong insists that “This includes the healing – of mind, soul, and body; mental, emotional, and physical,”³²⁶ Thus, according to Yong, healing is a part of the Christian gospel.

Does it mean that Yong believes that healing is a gift of the Spirit? Yes, Yong believes that healing is a gift from the Holy Spirit. In his book, *Spirit of Love: A Trinitarian Theology of Grace*, Yong, in fact, writes that “This includes power healing, the Spirit-enabled capacity to minister healing to the sick according to the model of Jesus’ life and ministry; power deliverance...”³²⁷ Yong also holds the view that the healing powers of God and the gifts of the Spirit can be and are communicated through material means, such as handkerchiefs, aprons, and the laying on of hands.³²⁸ Yong uses Acts 19:12 and Acts 9:17 as his arguments.

Finally, Amos Yong also believes that we experience and encounter the reality of the Holy Spirit through receiving miraculous healings in our bodies.³²⁹ So, according to him, healing is one way of experiencing and encountering God. It is true that believers experience healing individually. Nevertheless, Yong maintains that it should merely be in individualistic senses, but as a communal experience.³³⁰ He takes examples from Luke 5:12-14 and Luke 17:11-19, where we see lepers, who were healed by Jesus, and Jesus told them to go and show themselves to the priest. More precisely, Yong writes, “the Gospel healing accounts can be

³²⁴ Yong, *An Introduction to Ecclesiology*, 71.

³²⁵ Yong, *The Spirit Poured Out on All Flesh*, 89.

³²⁶ *Ibid.*, 93.

³²⁷ Yong, *Spirit of Love*, 41.

³²⁸ Yong, *The Spirit Poured Out on All Flesh*, 163.

³²⁹ Yong, *Spirit of Love*, 148.

³³⁰ Yong, *The Spirit Poured Out on All Flesh*, 90.

understood as processes of social transformation engaging the unbelieving community and breaking social taboos rather than merely in individualistic senses.”³³¹

6.3 Discussion

6.3.1 “The Gifts of the Holy Spirit”

Even though they are from different denominations, both Clark Pinnock and Amos Yong have in general the same understandings, concerning the gifts of the Holy Spirit even though they may explain them differently, but they mainly have the same understandings of them.

Primarily, both believe that the gifts of the Spirit are the manifestations of the presence of the Holy Spirit. For instance, speaking in tongues, healings, ...etc. are the manifestations of the presence of the Holy Spirit according to them. There are many spiritual gifts in the Scripture (Rom 12:6-8, 1 Cor 12:8-10; 12:28, Eph. 4:11). And when the apostle Paul speaks about the gifts of the Spirit in first Corinthians, he claims that “*To each is given the manifestation of the Spirit ...*” (1 Cor 12:7). Thus, we may say that their belief in charisms as the manifestations of the presence of the Holy Spirit is not in contrast to the Scripture. Many times, in the New Testament, we see that the Holy Spirit is manifested through the disciples (Acts 4:30; 10:44-45; 11:15-16, 1 Cor 15:43; James 5:14-15).

Nevertheless, what may be more important and interesting for us to know whether the Holy Spirit manifests himself to today’s believer, as He did at the apostolic age? According to these two theologians, the answer is yes. They both believe in the present-day manifestation of spiritual gifts. Pinnock, on one hand, asserts, “If the church is an anointed herald of God’s kingdom, she will need to have a continuing charismatic structure.”³³² Yet, he also claims that “Spiritual gifts are not linked to the apostles narrowly but broadly to kingdom ministries.”³³³ On the other hand, Yong contends that “the *charismata* can be cultivated and developed.”³³⁴

In addition, they both agree that the gifts of the Holy Spirit are for building up the church and the community. It is not only for pastors or leaders of the church but for all believers. It includes slaves, women and young people. Pinnock says it clearly, “Gifts are

³³¹ Ibid., 90.

³³² Clark Pinnock, 2006. “Church in the power of the Holy Spirit: the promise of Pentecostal ecclesiology.” *Journal Of Pentecostal Theology* 14, no. 2: 147-165. ATLA Religion Database with ATLASerials, EBSCOhost (accessed March 28, 2018). 159.

³³³ Pinnock, *Flame of Love*, 132.

³³⁴ Yong, *The Spirit Poured Out on All Flesh*, 295.

divine actions that build up the community.”³³⁵ Yong also claims that “the gifts should not be for self-aggrandizement but for the edification of others.”³³⁶ Here, it is very clear that the gifts of the Holy Spirit are for common good, not for self-advancing and self-benefit (1 Cor 12:7b, 1 Pet. 4:10). The problem with Christianity today is that there is a growing number of pastors misusing the charisms, especially among the Pentecostals. Amongst these, some even proclaim themselves to be prophets or men of God. However, in the Scriptures no prophet or man of God proclaimed themselves prophets or men of God. In contrast, it is others who witness their works who proclaim them as such. For instance, people call Jesus “prophet” (Matt 21:11), Paul calls Timothy “man of God” (1 Timothy 6:11). Therefore, it is quite true when Yong says, “the charismatic gifts need to be discerned in all circumstances.”³³⁷ The Scripture also says, “*Do not quench the Spirit ... but test everything; hold fast what is good.*” (1 The. 5:19-21).

6.3.2 “Speaking in Tongues”

It is not common amongst modern Baptists to hear them talk about “speaking in tongues.” For them, it is not an important issue. In fact, they do not even relate Baptism in the Spirit to speaking in tongues. On the contrary, as mentioned earlier, speaking in tongues is for the Pentecostals, as it is one of their five “full gospel” and they relate it to Baptism in the Spirit.³³⁸ Oneness Pentecostals further claim that “speaking in tongues is necessary for salvation.”³³⁹ Regarding our two theologians, it is quite unexpected and interesting that their theology on this matter is similar.

First and foremost, they both believe that speaking in tongues is one of the gifts of the Holy Spirit. Pinnock as a Baptist theologian does not hold the position of the Baptist tradition. Even though he assumes and holds the view that there are many ways to show the presence of the Holy Spirit and that it is not necessary for every believer to speak in tongues since there is no law for tongues in the New Testament. Still, he sees speaking in tongues as a noble and edifying gift.³⁴⁰ He quotes from 1 Corinthians 14:4 and states that “They builds themselves up

³³⁵ Pinnock, *Flame of Love*, 130.

³³⁶ Yong, *The Spirit Poured Out on All Flesh*, 295.

³³⁷ *Ibid.*, 295.

³³⁸ David P. Scaer, *Confessional Lutheran Dogmatics: Baptism* (St. Louis, Missouri: The Luther Academy, 1999. (ed. John Stephenson)), 108.

³³⁹ Karkkainen, *Pneumatology*, 90.

³⁴⁰ Pinnock, *Flame of Love*, 172.

by means of it.”³⁴¹ Here, Pinnock tries to note that speaking in tongues is not for everyone and that it is not something people can share from one to the other. As for Yong, as a Pentecostal theologian, he says that speaking in tongues “signifies a divinely given language through which the believer experiences and manifests the divine reality on his or her life.”³⁴² He continues and maintains that to experience speaking in tongues is like being a “child of king, who worships in the presence of God.”³⁴³ So, speaking in tongues is central to the piety of Pentecostals, according to Yong. And this makes clear that while speaking in tongues is normal rather than normative, according to Pinnock, it is normative, for Yong.

In addition, both theologians hold the view that speaking in tongues is a kind of prayer. Pinnock, on one hand, claims that it is a prayer without concepts. More precisely, speaking in tongues is “prayer at a deep, noncognitive level.”³⁴⁴ According to Pinnock, people surrender to God when they pray in tongues. On the other hand, Yong also understands it as a prayer – “expressions from the heart” and means of experiencing the rapturous love of God.”³⁴⁵ Yong, furthermore, mentions that Pentecostal prayer edifies the soul and that it empowers Christian witness.³⁴⁶ I think Pinnock would agree with Yong on this matter because he also believes that speaking in tongues builds believer.³⁴⁷

6.3.3 “Gift of Healing”

There are some people, especially among the Pentecostals who often hold the view that healing is always the will of God, and that therefore, if a person is not healed there must be something wrong with him or her. Meaning that he or she may not have enough faith.³⁴⁸ In my perception, it seems both Pinnock and Yong would not accept this view, even though they both believe in the gift of healing as the gift of the Holy Spirit. For instance, Pinnock argues that these kind of erroneous opinions are the result of poor teaching from the New Testament, and that it can cause harm to individuals.³⁴⁹ Yong also contends that the evidence of the Holy

³⁴¹ Ibid., 172.

³⁴² Yong, *Spirit-Word-Community*, 283.

³⁴³ Ibid., 283.

³⁴⁴ Pinnock, *Flame of Love*, 173.

³⁴⁵ Yong, *Spirit of Love*, 52-53.

³⁴⁶ Ibid, 54.

³⁴⁷ Pinnock, *Flame of Love*, 130.

³⁴⁸ Clark Pinnock, *Three Keys to Spiritual Renewal* (Eugene, Oregon: Wipf and Stock Publishers, 1998), 49.

³⁴⁹ Ibid., 49.

Spirit is not just speaking in tongues or healings, but also the fruits of the Spirit, especially love.³⁵⁰

However, the gift of healing is one of the *charisms* and gift of God, according to both Pinnock and Yong. They both believe that God gives the “gift of healing” to some people in the present day. On one hand, Pinnock claims that “Spirit gives gifts of healing which speak eloquently of God’s care for the whole person,” and that this deserves a place in the ministry of today’s church.³⁵¹ Yong as a Pentecostal theologian, on the other hand, asserts that people encounter the reality of the Spirit palpably through our physicality by receiving miraculous healings in our bodies.³⁵² Thus, in short, the gift of healing is important as much as the other spiritual gifts in the contemporary church life and ministry, according to Pinnock and Yong.

Eventually, we can say that Christian healing prayer does not imply a negative view on medical science, according to these two theologians. Pinnock even insists that “Skill in medicine is a creational charism.”³⁵³ In his book, *The Spirit Poured Out on All Flesh*, Yong also mentions about Wesley who has a great influence on Pentecostalism, and he writes, “He did not ignore the findings of science ... especially in terms of its medicinal effects.”³⁵⁴ Yong himself has the same view and in fact, states that “any theology that neglects the sciences and the natural world will be severely handicapped in addressing many of the pressing issues calling for reflection.”³⁵⁵ Thus, even though both Pinnock and Yong believe in healings, they do not decline medical science.

6.3.4 Summary

According to the Bible, believers are to desire the gifts of the Holy Spirit (1 Cor 12:31; 14:1; 14:39) and in this chapter, I have discussed how Clark Pinnock as a Baptist theologian and Amos Yong as a Pentecostal theologian understand the gifts of the Holy Spirit. Firstly, we have come to the conclusion that both of them believe in the present-day manifestations of the gifts of the Holy Spirit. Secondly, I have compared their views on speaking in tongues as a gift of the Holy Spirit. According to them, speaking in tongues is a reality, which believers

³⁵⁰ Yong, *Spirit of Love*, 54.

³⁵¹ Pinnock, *Flame of Love*, 135.

³⁵² Yong, *The Spirit Poured Out on All Flesh*, 148.

³⁵³ Pinnock, *Flame of Love*, 135.

³⁵⁴ Yong, *The Spirit Poured Out on All Flesh*, 274.

³⁵⁵ *Ibid.*, 276.

receive after baptism, and that it is noble and an edifying gift. Finally, I have also discussed their belief in healing in general. They both believe it as one of the gifts of the Holy Spirit and they believe that churches today need these healing activities and that healing is not against medical science.

CHAPTER SEVEN

The Church and The Holy Spirit

Foreword

There is no doubt that there is a relationship between the church and the Holy Spirit. In the creeds, we see that the church is in some way connected with the Holy Spirit (as mentioned in the third article), and it is named in the creeds in the clause after the Holy Spirit. Early theologian Irenaeus also stated, “For where the Church is, there is also the Spirit of God. And where the Spirit of God is, there is also the Church and all grace; for the Spirit is the Truth.”³⁵⁶ Therefore, in this chapter, I will discuss the work/role of the Spirit in the church with reflections on the works of the Baptist theologian Pinnock and the Pentecostal theologian Yong. Firstly, I will discuss how the church is understood from the perspective of pneumatology. Secondly, I will write about the role of the Spirit in Eucharist, according to the two theologians. Finally, I will try to find out the relation between the church, mission and the Holy Spirit, according to the two theologians. However, since I have already discussed baptism and the gifts of the Spirit in the previous chapters, I will then not discuss these in this chapter.

7.1 Clark Pinnock

7.1.1 The Church is By the Holy Spirit

Many times, in the Bible, we see that Jesus Christ has a relation with the church. Sometimes, the church is mentioned as the “body of Christ” (1 Cor 12; 10:16-17). And other times, Jesus Christ is mentioned as the “head of the body (the church)” (Col. 1:18, Eph 5:23). We cannot deny that Jesus Christ is the source of the church. He himself said, “I will build my church” (Matt. 16:18). Pinnock does not claim that Jesus is not the source of the church. In contrast, he claims that the Holy Spirit also is the source of the church, together with Jesus. According to him, the Holy Spirit was present at the birth of the church, and that the church is dependent on the power of the Holy Spirit just as Jesus was.³⁵⁷ For Pinnock, to subordinate the Holy Spirit

³⁵⁶ Karkkainen, *An Introduction to Ecclesiology*, 10.

to the Son in ecclesiology is unbiblical and dangerous. Therefore, to understand the church as the body of Christ to which the Spirit is added as a helper is a wrong understanding and a wrong belief. He, in fact, asserts, “The fact is that Christ did not first establish the church and add the Spirit secondarily.”³⁵⁸ More precisely, the church is born and empowered by the Spirit, as Jesus was conceived by the Holy Spirit in Mary and empowered by the Holy Spirit.

In addition, Pinnock also speaks about the church as a trinitarian society.³⁵⁹ In this matter, he contends that the Spirit is central because he is the bond of love between the Father and the Son, and the source of fellowship among humans in history. Pinnock says that just as God as the Trinity is open and inviting human beings to fellowship, the Holy Spirit wants the church to be the same, Pinnock claims.³⁶⁰ In other words, the church is meant to resemble the triune life by being a place for reciprocity and self-giving. Pinnock quotes from 1 John 1:3 and claims that “The fellowship that we have with one another is related ultimately to our fellowship with Father and Son.”³⁶¹

Based on this, it is clear that according to Pinnock, the church is a fellowship in the Spirit.³⁶² For him, a church is meant to be where people experience the presence of the living God, not to hear a well-prepared lecture and not to witness a sacerdotal liturgy.³⁶³ Thus, the presence of the Spirit in power is essential for him, when it comes to what the church is. Therefore, worship becomes central because the church is delighted in what God is doing and has done in history and in its fellowship in relation to the future of the world. Pinnock quotes from John 4:24 and maintains that “God summons the church to worship him in Spirit and truth.”³⁶⁴ Overall, the church cannot stand on its own and sustain itself the Holy Spirit because he is the source of the church together with the Son, according to Pinnock.

³⁵⁷ Pinnock, *Flame of Love*, 113.

³⁵⁸ *Ibid.*, 115.

³⁵⁹ Clark Pinnock, “Church in the Power of the Holy Spirit,” 153.

³⁶⁰ Pinnock, *Flame of Love*, 117.

³⁶¹ *Ibid.*, 117.

³⁶² Pinnock, “Church in the Power of the Holy Spirit,” 156.

³⁶³ *Ibid.*, 157.

³⁶⁴ Pinnock, *Flame of Love*, 120.

7.1.2 Eucharist and the Holy Spirit

Generally, the Baptists view baptism and Eucharist as sacraments because they believe that Christ ordained these acts for the church.³⁶⁵ As a Baptist theologian, Eucharist is important for Pinnock and he describes the relation between baptism and Eucharist in this way; “Baptist initiates people into community, and Eucharist renews participation in it.”³⁶⁶ He continues and holds that through these two sacraments, God gives life to people by the Holy Spirit.³⁶⁷ Therefore, there is a strong relation between Eucharist and the Holy Spirit because Eucharist without the Holy Spirit is meaningless, according to Pinnock.

More importantly, Christ promised to be present in the Eucharist because he said, “this is my body” (Luke 22:19, Matthew 26:26). By believing in the words of Christ, believers experience his presence. Pinnock adds by saying “In the Eucharist we receive Jesus in the form of bread and wine and share thereby in his death and resurrection.”³⁶⁸ He quotes from 1 Cor 10:4 and asserts that “The Supper is our supernatural food and drink.”³⁶⁹ However, all these things cannot happen without the power of the Holy Spirit, according to Pinnock. He demands that we need to “invoke the Holy Spirit upon the bread and wine, that they might become the vehicles of his body and blood.”³⁷⁰ Otherwise, the Eucharist is without use and value. He insists that “By invoking Spirit at Eucharist, we understand that the effectiveness of the sacrament is due not to any magical operation but to the coming of Spirit in response to prayer.”³⁷¹ Still, it is not enough. Eucharist should be received in faith, according to Pinnock.³⁷²

7.1.3 Church’s Mission and the Holy Spirit

The church is not just a community of believers. She does not either exist just for herself, according to Pinnock. He, in fact, says, “The church exists for the world, not for itself, by

³⁶⁵ John S. Hammett, “Baptism and the Lord’s Supper,” in *Baptist Faith and Message 2000: Critical Issues in America’s Largest Protestant Denomination*. (ed. Douglas K. Blount and Joseph D. Wooddell. Maryland: Rowman & Littlefield Publishers, Inc., 2007), 71.

³⁶⁶ Pinnock, *Flame of Love*, 123.

³⁶⁷ Ibid., 123.

³⁶⁸ Ibid., 126-127.

³⁶⁹ Ibid., 127.

³⁷⁰ Ibid., 127.

³⁷¹ Ibid., 128.

³⁷² Ibid., 128.

participating in the apostleship of Christ by the power of the Spirit.”³⁷³ More clearly, the church is missional, according to him. He asserts that it is not because she has undertaken a world mission, but because of the universality of the gospel itself.³⁷⁴ He takes John 20:21, where it says, “As the Father has sent me, so send I you,” as his support and claims that “The first act of the risen Lord had to do with mission and its priority.”³⁷⁵

He further adds that believers are called to live the life of beatitude (Matthew 5:3-10). Therefore, like Jesus, the church should exist for the world and nonmembers of the church. The reason is that we are not saved not just for our own benefit but to become his disciples who bear witness to and embody the coming kingdom and not just for own benefit.³⁷⁶ Nevertheless, we are not the dynamism and strength of the mission. In Pinnock’s words, “Spirit is the power behind mission, and the church is an instrument of it, not its initiator.”³⁷⁷ It means that the church cannot participate in God’s mission only if it does not have the power of Pentecost (Luke 24:49). In short, Pinnock claims, “As Jesus was empowered, the church is empowered for its mission by the Spirit.”³⁷⁸

7.2 Amos Yong

7.2.1 The Church is by the Holy Spirit

Some people ask if there is any Pentecostal ecclesiology. Paul D. Lee, who is a Catholic-informed analyst of Pentecostalism, raises the question whether it is reasonable to speak about Pentecostal ecclesiology at all. He, for examples, raises the questions, “If Pentecostalism is a movement, is it useful or valid to talk about ecclesiology at all? What does ecclesiology mean to a Pentecostal?”³⁷⁹ In fact, among the Pentecostals themselves, they could not agree how church structures and institutions they should create or have.³⁸⁰ In this case, even as a Pentecostal theologian, Amos Yong would agree with Lee. In his book, *The Spirit Poured Out on All Flesh*, Yong mentions that “Pentecostalism in general does not have its own formally developed ecclesiology per se; rather, Pentecostal ecclesiology is inherently its missionary

³⁷³ Ibid., 118.

³⁷⁴ Pinnock, «Church in the Power of the Holy Spirit,” 155.

³⁷⁵ Ibid., 155.

³⁷⁶ Pinnock, *Flame of Love*, 141.

³⁷⁷ Ibid., 142.

³⁷⁸ Ibid., 119.

³⁷⁹ Karkkainen, *An Introduction to Ecclesiology*, 72.

³⁸⁰ Ibid., 74.

task.”³⁸¹ In addition, he asserts that the Pentecostals are far from agreeing on even what the right questions are for ecclesiology.³⁸²

However, for the Pentecostals, a church is a Charismatic fellowship. Karkkainen, in his book *An Introduction to Ecclesiology*, says, “Pentecostals lived fellowship among Spirit-filled sisters and brothers.”³⁸³ He continues and says that God communicates himself to believers through more than just the written word and preaching or through ritual cultic activities, but that he communicates through the Holy Spirit through one another. As a Pentecostal theologian, Yong does not disagree with his brothers and sisters who see the church as a Charismatic fellowship. He claims that “Pentecostalism can contribute something substantive toward the idea of the church not only as the people of God and the body of Christ but also as the charismatic fellowship of the Spirit.”³⁸⁴ Furthermore, when he speaks about the Catholicity of the church, he says, “The church is thereby charismatic, reflecting the diversity of gifts from the Spirit to these peoples, tongues, tribes, and nations.”³⁸⁵

In short, the church exists through the power of the Holy Spirit, according to Yong. In his words, he says, “The Church exists through a life directly and continually moved by the divine Spirit and is maintained and continued by the loving mutual exchange of believers.”³⁸⁶ In his book *Spirit-Word-Community*, he also states that ecclesiality “is a way of life that is birthed, sustained, led, and consummated by the Spirit.”³⁸⁷

7.2.2 Eucharist and the Holy Spirit

In chapter five, I discussed Amos Yong’s understanding of sacramentalism. For him as a Pentecostal theologian, sacraments are not just baptism and Eucharist. He says that Pentecostal “sacramentalism is itself empirically established, found on the reality of the Spirit’s manifestation in the material and embodied experiences – for example, glossolalia,

³⁸¹ Yong, *The Spirit Poured Out on All Flesh*, 127.

³⁸² Ibid., 122.

³⁸³ Karkkainen, *An Introduction to Ecclesiology*, 75.

³⁸⁴ Yong, *The Spirit Poured Out on All Flesh*, 151.

³⁸⁵ Ibid., 142.

³⁸⁶ Ibid., 152.

³⁸⁷ Yong, *Spirit-Word-Community*, 234.

the dance, the shout, and healings – of the gathered community of faith.”³⁸⁸ Thus, according to him, the liturgy is where the worship service becomes a “sacrament of the Spirit.”³⁸⁹

Yong also believes that the Holy Spirit works in and through the Eucharist and, therefore, he accepts it as a sacrament. He asserts that “the Supper is a physical act wherein the word of God is consumed by the body of Christ through the working of the Spirit.”³⁹⁰ Specifically, Yong contends that if we believe that the healing powers of God can be and are communicated through material things, such as handkerchiefs and aprons (Acts 19:12) – then why not through the Eucharistic elements.³⁹¹ Through the Eucharist, not only is Christ present within the believers but also believers are present within Christ. Yong further claims that the Holy Spirit makes this mutual presence possible.³⁹² Furthermore, Eucharist is not just an act to remember Christ, but it also is an act of anticipation until Jesus returns (1 Cor 11:26). Therefore, Eucharist also becomes in one way an eschatological act. And according to Yong, “this eschatological dimension is the realm of the Spirit.”³⁹³ Thus, Eucharist becomes insignificant without the Holy Spirit, according to Yong.

7.2.3 Church’s Mission and the Holy Spirit

To spread the Gospel is very important for believers because it is the Great Commission of Jesus Christ (Matt. 28:16-20), and most of the Pentecostals are actively engaged and diligent to the Great Commission. Amos Yong himself mentions in his book *The Missiological Spirit* that “Pentecostals have always been missions-minded people.”³⁹⁴ According to Yong, by being too much concerned on mission and evangelization, the Pentecostals subordinate the church and the ordinances. Yong explains in this way, “Most Pentecostals have subordinated these matters to the more pressing task of world mission and evangelization.”³⁹⁵ He also mentions the Assemblies of God missiologist Melvin Hodges, who discerns the church as not

³⁸⁸ Yong, *The Spirit Poured Out on All Flesh*, 156.

³⁸⁹ Ibid., 160.

³⁹⁰ Ibid., 163.

³⁹¹ Ibid., 163.

³⁹² Ibid., 164.

³⁹³ Ibid., 165.

³⁹⁴ Amos Yong, *The Missiological Spirit: Christian Mission Theology in the Third Millennium Global Context* (Eugene, Or: Wipf & Stock Pub, 2014), 19.

³⁹⁵ Yong, *The Spirit Poured Out on All Flesh*, 123.

only God's missionary agency to the ends of the world but also as that the Holy Spirit empowers the church for the ministries of the gospel in various contexts.³⁹⁶

Nonetheless, the mission of the church is still important for Yong. The Holy Spirit, given at the Pentecost is the Spirit of the Church.³⁹⁷ Therefore, when Yong he speaks about the Apostolicity of the church, claims that the mission of Christ is carried out by the power of the Holy Spirit.³⁹⁸ It means that the Holy Spirit is doing and carrying out missionary work through the church. In addition, Yong also speaks about the catholicity of the church. When he speaks about it, he maintains that "It is the Spirit who inspires the contextualization of the gospel message in the church's missionary work throughout history."³⁹⁹ Thus, the Holy Spirit also works through the mission of the church, according to Amos Yong.

7.3 Discussion

7.3.1 The Church is by the Holy Spirit

Through the life of Jesus, we see that he was not alone from his birth up to his ascension into heaven. The Holy Spirit is with him all the times. In chapter three, we have already mentioned that the Holy Spirit was with Jesus his whole life. We see this during his conception (Matt. 1:18-25), baptism (Matt. 3:13-17), temptation (Matt. 4:1-11) and resurrection (Rom 1:4). I believe that both Pinnock and Yong agree that the church exists by the Holy Spirit, together with the Son. As mentioned earlier, Pinnock argues that "Christ did not first establish the church and add the Spirit secondarily."⁴⁰⁰ He further insists that the church must not live out of her own resources like Jesus, but by the power of the indwelling Spirit, which breaths, strengthens, inspires and guides.⁴⁰¹ On the other hand, Yong also argues that the church is by the power of the Holy Spirit.⁴⁰² More precisely, he claims, "Certainly the Spirit is the one who

³⁹⁶ Ibid., 123.

³⁹⁷ Yong, *The Missiological Spirit*, 225.

³⁹⁸ Yong, *The Spirit Poured Out on All Flesh*, 146.

³⁹⁹ Ibid., 143.

⁴⁰⁰ Pinnock, *Flame of Love*, 115.

⁴⁰¹ Ibid., 115.

⁴⁰² Yong, *The Spirit Poured Out on All Flesh*, 152.

births the new creation as the body of Christ.”⁴⁰³ Therefore, we can declare that the church exists by the power of the Holy Spirit, according to Pinnock and Yong.

Not only do they claim that the church exists by the power of the Holy Spirit but they also do claim that the church is a fellowship in the Spirit or a charismatic fellowship. More importantly, they both see and understand the church as a fellowship of believers who has one or more charismatic gift. In his book, *Three Keys To Spiritual Renewal*, Pinnock writes that “every believer receives God’s gift or gifts, and not only a special group or class.”⁴⁰⁴ He adds, “The church is an egalitarian community; each person is gifted by God.”⁴⁰⁵ The Pentecostals have the same belief and understanding of the church. Their focus is on members of the church and not an individual only. Karkkainen, in his book *Introduction to Ecclesiology*, he mentions that Pentecostals “see emphasized in the New Testament picture of the church: fellowship was a common experience of baptism into the body of Christ through the Spirit (1 Cor 12:13).”⁴⁰⁶ As a Pentecostal theologian, Yong also focuses on the lives of individuals when he speaks about what the church is. As mentioned earlier, the church is, according to him, “charismatic fellowship of the Spirit.”⁴⁰⁷ Moreover, he believes that;

“the Spirit is truly encountered and manifest palpably and tangibly in the lives of individuals who constitute the church – for example, through tongues, healings, the shout, and the dance – the Spirit’s reality is mediated through the particularly embodied experiences of the community of saints.”⁴⁰⁸

Therefore, we can say that the church is not to be determined by a clerical structure but by a gift structure, according to these two theologians. To illustrate, for the Roman Catholic Church and Lutheran Church, the preaching Word and the sacraments are very important for the church. It is because they believe that the Holy Spirit gives grace, salvation and gifts through these.⁴⁰⁹ Both Pinnock and Yong do not exclude the Word and sacraments. However, they both believe that people experience the divine not only through the Word and sacraments but also through worshipping, praising, dancing, shouting etc. They also believe that God communicates through the Holy Spirit by speaking in tongues, prophecy

⁴⁰³ Yong, *Spirit-Word-Community*, 112.

⁴⁰⁴ Clark Pinnock, *Three Keys to Spiritual Renewal* (Eugene, Oregon: Wipf and Stock Publishers, 1998), 44.

⁴⁰⁵ Ibid., 44.

⁴⁰⁶ Karkkainen, *An Introduction to Ecclesiology*, 75.

⁴⁰⁷ Yong, *The Spirit Poured Out on All Flesh*, 151.

⁴⁰⁸ Bryan P. Stone, *A Reader in Ecclesiology* (London and New York: Routledge, 2016), 259.

⁴⁰⁹ Karkkainen, *An Introduction to Ecclesiology*, 40.

and in other channels. In short, in the words of Pinnock, “The dynamic of the fellowship is concretely lived out through gifts of the Spirit.”⁴¹⁰

7.3.2 Eucharist and the Holy Spirit

Eucharist, also called “the Lord’s Supper,” is very important and essential for the church that some believers have claimed that “No Supper – No Church.”⁴¹¹ To show the significance of the Lord’s Supper, Martin Luther once wrote, “We know, however, that it is the Lord’s Supper, in name and in reality, not the supper of Christians. For the Lord not only instituted it, but also prepares and gives it himself, and is himself cook, butler, food, and drink.”⁴¹² When it comes to our two theologians, Pinnock and Yong, I do not think that they will agree with the expression “No Supper – No Church,” because for them the church is more than that. In addition, both Pinnock and Yong do not discuss the elements of the Eucharist (bread and wine) becoming the real body and blood of Jesus.

Nonetheless, this does not mean that both Pinnock and Yong do not see and understand Eucharist as an important act. For both of them, Eucharist is a sacrament by which the Holy Spirit gives life to people⁴¹³ and brings and presents believers to God.⁴¹⁴ Therefore, Eucharist still is an important act for them, even though they argue that God communicates with people in many different ways in the church. In addition, Pinnock quotes from 1 Corinthians 10:4, where it says, “*and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the Spiritual Rock that followed them, and the Rock was Christ,*” and claims that “The supper is our supernatural food and drink.”⁴¹⁵ He continues and adds that we need to invoke the Holy Spirit upon the bread and wine. Yong is in agreement with Pinnock on this issue. He asserts that by the invocation of the Holy Spirit, “the Lord’s Supper becomes a sacramental rite.”⁴¹⁶

⁴¹⁰ Pinnock, “Church in the Power of the Holy Spirit,” 158.

⁴¹¹ John R. Stephson, *Confessional Lutheran Dogmatics: The Lord’s Supper* (St. Louis, Missouri: The Luther Academy, 2003), 68.

⁴¹² *Ibid.*, 3.

⁴¹³ Pinnock, *Flame of Love*, 123.

⁴¹⁴ Yong, *The Spirit Poured Out on All Flesh*, 164.

⁴¹⁵ Pinnock, *Flame of Love*, 127.

⁴¹⁶ Yong, *The Spirit Poured Out on All Flesh*, 162-163.

Eventually, the response of faith is necessary, according to Pinnock. He writes, “God acts in the sacraments in the context of the response of faith.”⁴¹⁷ Actually, he even claims that the sacrament fails, and the ritual is empty if it is not received in faith (Pinnock 128).⁴¹⁸ Regarding Yong, it is not very clear what his view is in this case. He does not mention much about it. However, I do not believe that he would disagree with Pinnock since he also asserts that the Pentecostal should believe that the Holy Spirit can communicate to believers through the eucharistic elements.⁴¹⁹

7.3.3 Church Mission and the Holy Spirit

Jesus’ last words on the earth are found in Acts 1:8, where it says, “*But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.*” Jesus wants his disciples (every believer) to be his witness to the world. Clark Pinnock interprets this verse and declares that “God did not pour the Spirit out for us to exult in it as a private benefit. The purpose was (and is) to empower witnesses to God’s kingdom.”⁴²⁰ Thus, he maintains that the church should be missional.⁴²¹ Here, Yong has the same understanding. As one of the Pentecostals, who are always mission-oriented,⁴²² Yong believes that the Holy Spirit empowers the church for mission and evangelization.⁴²³ We, therefore, can affirm that the church should not exist for itself but for the world without any discrimination, according to the two theologians.

In addition, they both confirm that the power of the church’s mission is not to the members of the church, but the Holy Spirit. Pinnock says very clearly, “Mission is a Spirit event – it is God’s mission, not ours.”⁴²⁴ Yong also asserts very clearly that Christ’s mission is carried out by the power of the Holy Spirit.⁴²⁵ Their approach is, I believe, as it is according to the Scripture, because, the disciples could only witness Christ evangelizing, healing, speaking in tongues ... etc., after they were filled with the Holy Spirit (Acts 2:4). In fact, when Jesus asks his disciples to preach that the kingdom of heaven is near, he reminds

⁴¹⁷ Pinnock, *Flame of Love*, 127.

⁴¹⁸ *Ibid*, 128.

⁴¹⁹ Yong, *The Spirit Poured Out on All Flesh*, 163.

⁴²⁰ Pinnock, *Flame of Love*, 141.

⁴²¹ Pinnock, “Church in the Power of the Holy Spirit,” 155.

⁴²² Yong, *The Missiological Spirit*, 19.

⁴²³ Yong, *The Spirit Poured Out on All Flesh*, 123.

⁴²⁴ Pinnock, *Flame of Love*, 142.

⁴²⁵ Yong, *The Spirit Poured Out on All Flesh*, 146.

them that “*it is not you speak, but the Spirit of your Father speaking through you*” (Matt. 10:20). Even Jesus himself healed a demon-oppressed man “*by the Spirit of God.*” (Matt. 12:28).

7.3.4 Summary

In this chapter, I have discussed Pinnock’s and Yong’s understanding of the work/role of the Holy Spirit in the church. Very interestingly, both Pinnock and Yong who come from two different religious backgrounds mainly have the same understanding of how the Holy Spirit works in the church. Firstly, they both believe that the Holy Spirit is the source of the church, together with the Son. Secondly, according to them, the Holy Spirit works through the Eucharist and gives life through it. Finally, they both believe that the Holy Spirit works through the church’s mission and gives his grace through it. More precisely, the Holy Spirit is behind the power of the church mission.

CHAPTER EIGHT

CONCLUSION

During the process of writing this thesis, my main question has been what the Chin Baptists and the Chin Pentecostals in Norway can learn from this thesis. From one chapter to the next, I have tried to explore the differences and similarities between the pneumatology of a Baptist theologian Clark Pinnock and the pneumatology of a Pentecostal theologian Amos Yong. I have found out that both of them mainly have the same understanding of the works of the Holy Spirit. According to both Pinnock and Yong, the Holy Spirit is both person and power. Therefore, my deepest wish is that both the Chin Baptists and the Chin Pentecostals in Norway know and understand that their traditions have a common standpoint in terms of the work of the Holy Spirit.

The main question raised this thesis is;

Do we find the traditional differences? If not, could that help Baptists and Pentecostals to understand each other better?

As mentioned in chapter one, Baptist pneumatology and Pentecostal pneumatology should not be the same, because they belong to different traditions. Furthermore, they have different theological backgrounds. Thus, the pneumatology of Clark Pinnock and the pneumatology of Amos Yong also should be different. Nevertheless, their pneumatologies are in general the same. They both have, for the most part, the same understanding of the following principles;

1. The Holy Spirit is the third person in the Trinity

First and maybe most importantly, I have found out that the Holy Spirit is not just God's presence or power in the world, but that He actually is the third Person in the Trinity, according to both of the theologians. It means that the Holy Spirit is fully and eternally equal to the Father and the Son. This is extremely important to know and understand, and I agree with the theologians. By considering the divineness of the Holy Spirit, we begin to respect

Him more. We do not see Him just as our helper anymore (John 14:16-17, 26; 15:26), but as God.

2. The Holy Spirit is already there at the beginning of creation

Second, I have discovered that the Holy Spirit is “Creator Spirit,” that He created the universe together with the Father and the Son, according to the two theologians. Not only did He create the universe, but he is also seen as a “Giver of life,” He is working, redeeming and nursing it and He will do so until the eschatological kingdom of God. This lets us understand that the Holy Spirit is not working and helping the Christians only, but that He, in fact, is working through every religion and in sciences. He is also giving hope to everyone, especially the hopeless. Most importantly, if we borrow the words of Pinnock, it is the Holy Spirit, who “broods over the waters and sustains the world.”⁴²⁶

3. The Holy Spirit is the source of our salvation

Third, according to Pinnock and Yong, the Holy Spirit is not only the giver of worldly life, but He is also the giver of spiritual life. In addition, I have also discovered from Pinnock and Yong that the Holy Spirit is indeed the one who touches the people and gives salvation. This makes us again to see and understand the Holy Spirit in a broader way. We begin to understand that salvation is not only by the Son and the Father but also by the Holy Spirit. Salvation is a Trinitarian work.

4. The Holy Spirit is received in baptism

Fourth, I also have found out that the Holy Spirit plays a very important role in baptism. Both of the theologians claim that the Holy Spirit is received in water baptism. Thus, baptism becomes the work of the Holy Spirit. In addition, I agree with both of them, when they say that there is Spirit baptism and it happens over a lifetime. He is working within us in different ways; through sacraments, the word, prayer, praising etc., and that He is helping us in different ways to become more like Jesus.

⁴²⁶ Pinnock, *Flame of Love*, 70.

5. The Holy Spirit gives His gifts to believers

Fifth, I have perhaps unexpectedly, discovered that a Baptist theologian like Pinnock actually would believe in the present-day manifestations of the *charismata* (gifts). It is expected for Yong since he comes from a Pentecostal background that he believes in it. Overall, both believe that the Holy Spirit gives *charismata* to believers, and that they are available and are to be used for the common good. Through this perspective, we understand the Holy Spirit more as power and in doing that we get to know that God is not just something we believe, but that we experience Him in our life.

6. The Holy Spirit is the founder of the Church

Sixth and finally, I have found out that the Holy Spirit is the source and the founder of the Church. Not only did He establish the Church (together with the Son), but He is also all the time working in and through her. For instance, He works through the Eucharist, the Word, the worship, ... etc., and gives life through them. It is very important to know that the Holy Spirit is the source of the Church, because, by knowing that we begin to rely on Him, not in ourselves. More precisely, it always reminds us that the Church is not ours, but His and that the Church without the leading and power of the Holy Spirit cannot exist.

Usually, Baptists and Pentecostals understanding of these principles are supposed to be different, but they are not. As we have seen from the discussions in the previous chapters they are different. However, I do not claim that the pneumatology of a Baptist theologian Clark Pinnock and the pneumatology of a Pentecostal Amos Yong are totally the same. In fact, as analyzed through the chapters, both of them also have their own understandings, ideas and belief. For instances, firstly, their understanding of the Trinity is in some way different. While Pinnock is for “Social Trinity,” Yong is against it. Yong prefers unity instead of diversity or plurality in God, because for him, “Social Trinity” is the same as believing in tri-theism. Whilst for Pinnock, elevating unity instead of diversity or plurality in God sounds modalistic and even unitarian. Secondly, they somehow understand “human responsibility in salvation” differently. While “respond to grace” is needed to gain salvation, according to Pinnock, Yong does not perceive salvation as demanding human response. Rather, he sees salvation as human participation in the saving work of God through Christ by the Holy Spirit.

Finally, they also perceive “Spirit baptism” somehow differently. For Pinnock, there is no difference between “second blessings” and “Spirit baptism.” Thus, he perceives “second blessings” or “Spirit baptism” as coming after water baptism. He also sees it is an ongoing process that happens over a lifetime. In contrast, Yong perceives “Spirit baptism” in a broader sense. According to him, “Spirit baptism” includes Jesus offering of the Holy Spirit to all human beings, Christian initiation, justification of sinners, sanctification, uniting Christians with Christ, and deification. Therefore, for Yong, “Spirit baptism” is not just “second blessings.”

However, if we analyze their works in general, they have more similarities than differences. This, once again, teaches us, the Chin Baptists and the Chin Pentecostals in Norway, that – our similarities are more important than our differences. Through exploring and discussing the works of these two theologians, I believe that both the Chin Baptists and the Chin Pentecostals in Norway will get inspired and understand the Holy Spirit more as both person and power. Through this understanding of the Holy Spirit as both person and power giver, we can grow not only in spirit but also in fruits. Jesus, on the other hand, prayed in “John 17:21” for the unity of the church, saying – *“that all of them may be one, Father, just as you are in me and I am in you.”* The unity, therefore, is an indication for submitting for the Triune God; it is not just an activity, which we could choose to do or not, it is an important goal, we should do our best to achieve it.

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